The Prin-
ciples of Christian Reli-
gion, necessary to be knowne of
the faythful: newly set forth to
the greate profite of all the
readers. By Thomas
Becon.

Iohn. xiii. 17

If ye know these thynges,
blessed are ye if ye do them.

¶ Imprinted at London
by Iohn Day.
Cum priuilegio Regiæ Maiestatis.

Thom. Tanner

BIBLIOTHECA · BODLEIANA

¶ The contentes of this booke.

Of fayth.

What fayth is.

What benefits we receue of god through fayth.

The Articles of the Christian fayth, wyth confirmations of the same oute of the holy scriptures

Of prayer.

What prayer is

What benefites we receyue of God by prayer

The Lords prayer called the Pater noster, wyth confirmacions of euery peticion out of the holy scripture

Of the Law.

What the law is.

To what vse the lawe was geuen

The .x. commaundements of God with confirmations of euery cōmaundement out of the holy scripture

Of Repentance.

What repentance is

Of the fruits of repētance declared by the worde of God.

Of Baptisme.

What Baptisme is

For what vse baptisme was ordayned

Of the Lordes Supper.

What the Lordes supper is

To what vse Christ dyd institute it

The dutye of al estates & degrees, according to the doctrine of Gods holy woord.

The duty of the hye powers and of the other temporall Magistrates

The duty of subiects toward the hye powers.

The duty of Byshops & Ministers of Gods woord.

The duty of parishners vnto the ministers of gods word

The duty of husbandes vnto their wyues

The dutye of wyues vnto theyr husbandes

The duty of fathers and mothers vnto their chyldren

The duty of children toward their fathers and mothers

The duty of masters to their Seruantes

The duty of Seruauntes to theyr Maysters

The duty of Widowes

The duty of old men

The duty of old women

The duty of yong folke

The duty of all degrees and estates generallye, both toward god and their neyghbour

FINIS.

To the most gentle & godly disposed child, Maister Thomas Cecil, Sonne to the right honorable Sir William Cecil Knight, & Secretary to the Kings maiesty, Thomas Becon wisheth the fauour of God, with encrease of vertue and learning.

IF of holy letters we be not sleepy nor vayne readers, but diligently mark what we rede, we shal easely perceiue that among other cõmaundemẽts of God, thys is not the last nor the least, whych he geueth cõcerning the bringing vp of youth in the knowledge of hys blessed wyl. For the godly wysdome knoweth right well, that except the younglings of a common weale be vertuously brought vp, & saythfullye framed according to the right rule of Gods holy apointement, it cãnot come to pas, but that hys glory (the good Parentes being once diseased) must needes be obscured in this world, the innocation of his name cease, and all godlye religion decay: yea the men themselues (if they be worthy that name) must needes become brutelike, bee caried aboute with euerye straunge doctrine, contemne all laudable lawes, breake all good orders, solow their

fleshe

fleshly appetites lyke vnreasonable beastes, & so at the last bryng both thēselues and their realmes vnto vtter destructiō. Therfore as God in hys holy law requireth of Parents nothyng more earnestly then to bring vp their chyldren vertuously and according to hys word, so likewise al godly fathers and mothers haue euer from the beginning done their vttermost endeuour to trayne vp their yonglynges euen frō the very cradels, in the nurture, feare, and doctrine of the lord, supposyng them selues then best to please God, and most to do the true office of godly & natural parents, when they study how to garnish, not their childrens bodies with gay & sumptuous vestures, but their mindes with noble & precious vertues, not how to lift them vp vnto transitory dignities and worldly honours, which as dayly experience teacheth, are more bryttle then glas, & fade away like the gras: but how to make them honorable and prayse worthy in the syght of good men, and profytable to the cōmon weale through vertu, learning, wisdome and counsell. And the more the parents themselues did excel other in knowledge, wisdome & learning, the greater desyre had they to bring their childrē vnto ẏ like perfectiō, bearyng heauely, that theirs should in any poynt de-

generate frō their fathers vertues, & not orderly answer to the godlye qualities of their noble parēts. Histories both godly and Ethnick do minister vnto vs examples abounpantly in this behalf, which I would here gladly recite, if I had not attempted the like enterprise already in my Preface to the Gouernance of Vertue. Again if I were not fullye persuaded, that you haue heretofore both read and also heard of your teacher the same or els the like histories, Your right honourable and most worthy father, knowyng the good pleasure of God in this behalf hath also after the example of al other noble and godlye parents, painfully trauailed both by himselfe, and by lerned teachers to bring you vp euē frō your cradel, in the knowledge of gods wil, and of good letters, that you might as in age, so likewyse in vertu and learning grow and encrease vnto his cōfort, vnto your own cōmendatiō, & vnto the profit of the cōmon weale hereafter. And as your father is learned, and hath a brest stuffed with al godlye vertues, so is his desyre to haue you both learned & vertuous, that when he shal geue ouer to nature (God so disposyng) he may leaue behinde him his own image, yea as I may so speake, himself, not onely in lineamēts of body, but also in vertue, in godlines, in wisdom, in knowledge, & by this meanes

he

be counted of hys posterity a worthy mẽber of the cõmon weale, both in himself & in his sonne. It is your duty therefore to satisfy the good desyre of so naturall a father, and to answer the expectation of many, which looke to finde in you hereafter, that vertue, learning, wisdome, & grauity, that is euidently perceyued in your most worthi father. This shalbe brought to pas, if according to your beginning ye go forth diligently to call on the name of god, to apply your mind to good letters, to giue eare to the wholsome admonicions of your most dere father, and to take hede to the dayly exhortacions of your teacher, euer framing your life according to your knowledge. And that ye may do thys the more conueniently, I geue you this litle treatise, which shal abundantly instruct you in those poynts of Christian religiõ, which at this present do most of al becom your age. In it are contayned the principles of our profession, which I haue so opened with the cõferẽce of the other scriptures, that they may worthely seeme to striue with large Cõmentaries. I haue al so set forth the duties of al estates and degrees, as they be taught in Gods word, that al ages, and al kindes of people may here learne to know theyr dutye both toward God & his neighbour. Neyther is anye thing taught in this treatise, that is

not

not sufficiently fortressed with the authorities of the holy scriptures, so that I dout not, but the godly learned, which loue to heare the voice of their shepheard Christ; wil not disalow this my diligence. Let other intreate of hie misteries, & clyme vp to the hyest heauen, I shall be content to write of thinges according to my knowledge, & your capacity, and to crepe vpon the ground. Let other talke of the vnknowen secrets of the blessed Trinity, of predestinatiō, of ỹ state of ỹ soules departed. &c. I wil speake of the Articles of the christian faith, of the Lords prayer, of the ten cōmaundements, of the Sacramentes of Christes church, &c. Let other be counted the flowres of learnyng, for opening, I know not how secrete misteries. I force not to be called vnlearned, so that I may know Christ crucified, & in teaching hym either by my writinges or sermons wyn some vnto God. But to end, embrace vertue, louelerning, garnish your brest with the fruites of gods spirite be not idle, flye vayn and to much childish pastimes, spēd your time fruitfully, exercise your selfe in reding gods word: so shal god bles you, multiply your yeres on earth, & giue you ioyfull dayes, vnto the great comfort of your self, and the singular ioy of your honorable Parentes, whō with you I wishe alway prosperously to do.

Farewel.

The principles of Christian religion.

¶ Of Fayth.

What fayth is.

Fayth is a sure persuasiō and an vndoubted beliefe of the hart in the mercyfull promises of God, made to al faythful penitent synners in Christes bloud, and freelye performed of God the father for Christes sake.

¶ What benefites we receiue of God through fayth.

By fayth we, whyche a fore by nature were the children of wrath, are made the sonnes and children of God. Ephe. 2.

¶ Probations out of the holy scriptures.

As many as receiued him, to thē gaue he power to be the sonnes of God, euen them that beleued on his name, whyche were borne, not of bloud, nor of the wyll of the flesh, nor yet of the wil of man, but of God. Iohn. 1

All ye are the sonnes of God, because ye haue beleued on Christ Iesu. Gala. 3

By

Rom.4 By faith we which afore vvere sinners, are iustified and counted righteous in the sight of God for Christes sake.

¶ Probations out of the holy scriptures.

Rom.3. We playnlye affirme, that a man is iustified by fayth, without the worckes of the law.

Rom.5. We being iustified bi faith, haue peace toward god through our lord Jesu chriſt

Gala.2. We know that a man is not iustified by the deedes of the law, but by the faith of Jesu Chriſte, and we haue beleued on Jesu Chriſt, that we myght bee iustified by the fayth of Chriſt, & not by the dedes of the lawe, because by the deedes of the law no flesh shalbe iustified.

Gala.5. As many of you as are iustified by the law, are fallen from grace. We looke & hope for in ỹ spirit to be iustified through fayth. For in Jesu Chriſt, neither is circumcision any thing worth, neither yet vncircumcision, but fayth, whych worcketh by loue.

By fayth vve are maried vnto Chriſt.

¶ Probations out of the holy scriptures.

Ose.2. I will marrye thee vnto my selfe in fayth, and thou shalt know the Lord.

Fayth

Fayth is the wedding garment, wher wt we be maryed vnto Christ, according to the parable, which we rede in ẏ gospel. Math. 12

By fayth our prayers are accepted and heard of God.

*Probations out of the holy scriptures.

Al things whatsoeuer ye aske in prayer (if ye beleue) ye shall receyue them. Math. 21

Let him that praieth, aske in fayth and doubt not. For he that doubteth, is like a waue of the sea, which is tost of ẏ winds and caried with violēce. Neither let that man thincke, that he shall receyue anye thyng of the Lord. Iacob. 1

By faith Christes fulfillyng of the lavve, is counted our fulfillyng.

Probations out of the holye scriptures.

Christ is the fulfylling of the lawe to iustify all that beleue. Rom. x

Christ hath deliuered vs (he speaketh of the faythfull) from the cursse of the law, in asmuche as he was made accursed for our sakes. Gala. 3.

Be it knowen vnto you, ye men and brethren, that through this man (Christ) is preached vnto you the forgeuenes of synnes, and that by him all that beleue, Act. 13.

are

are iustified from all thinges, from the whyche ye coulde not be iustified by the law of Moses.

By fayth our vvoorkes are allovved before God, for Christes sake.

Probations out of the holy scriptures.

Rom. 14 What soeuer is not of fayth, is sinne.

Ierem. v Thyne eyes (O Lord) looke vpō faith.

Gene. 4. Abels sacrifice was allowed of God, because it was doone in fayth. And so likewise were all the sacrifices, which the holye Patriarckes and other godlye men offered in the old law.

By fayth euerlasting lyfe is geuen vnto vs for Christes sake.

Probations out of the holy scriptures.

Iohn. 3. As Moses lifted vp the Serpent in the wyldernes, so must the sonne of man be lifted vp, that euery one that beleueth on him may not perish, but haue euerlastig life. For God hath so loued the worlde, that he gaue his onelye begotten sonne, that euery one that beleueth in him, may not perish, but haue euerlasting life.

Iohn. 5. He that beleueth on the Sonne, hath euerlasting lyfe. But he that beleueth not on the sonne, shal not see life, but the

wrath

wrath of God abideth on hym.

He that heareth my woord, & beleueth on him that sent me, hath euerlasting lyfe, and shal not come into damnacion, but is scaped from death vnto lyfe.

This is the wyll of hym that sent me, that euerye one which seeth the sonne, & beleueth on him, haue euerlasting lyfe. Iohn. 6

¶ The articles of the Christiã fayth, with confirmacions of the same out of the holy scripture.

¶ The first Article.

I Beleue in one God the father almighty, maker of heauen and earth.

The Confirmations.

I beleue.

Wythout fayth it cannot be that any man should please God. For he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him. Heb. xi.

¶ In one God.

Heare O Israel, the Lorde our God is the Lord onely. Deut. 6.

I am God, and ther is none but I. Deut. 32

I am the Lord, and ther is els none. Esay. 45

I am

I am the Lord, besides whom there is none other.

I am the Lord, besides whom there is none other God. A true god, and such as saueth, there is none but I alone.

Esay. 43. I am he, before whom ther was neuer any God, neither shall ther be anye after me. I am, yea I am Lord alone, and besides me ther is no Sauiour.

Esay. 44. I am the fyrst and laste, & besides me ther is no God.

1. Cor. 8 We are sure, that there is none other God but one.

¶ The Father.

Esay. 63. Thou O Lord art our father & redemer. Thy name is from euerlasting.

Malac. 2 Haue not we al one father? Hath not one God created vs? Why then doth euery one of vs despise his own brother, and so breake the couenant of our father?

Math 24. Cal no mã your father vpon the earth. For one is your father, which is in heuẽ.

1. Cor. 8 We haue but one God, euen the father, of whom al thinges are.

Ephe. 4. One Lorde, one fayth, one baptisme, one god and father of al, which is aboue all,

all, and through all, and in you all.

¶ Almighty.

I am the almightye God. Walke be- Gen. 17.
fore me, and be thou perfect.

Thou, O Lord, art the great & mighty God, whose name is the Lord of hostes, great in councel and excellent in worke.

Behold, I am the lord God of al flesh, Iere. 32
is ther any thing to hard for me? Shall anye thyng be unpossible in my syghte, sayth the Lord of hostes?

With God all thinges are possible, O Math. 19.
Lord God almighty, true and righteous Apoca. 16
are thy iudgementes.

¶ Maker of heauen and earth.

In the beginning God made heauen Genes. 1
and earth.

The heauens (O Lorde) are thine, the Psal. 89.
earth also is thine, thou hast layde the foundacion of the round worlde, and all that therin is.

The Lorde made the heauens, & spred Esay. 42
them abrod, and set forth the earth with her increase which geueth breath unto ỹ people that is in it, and spirite to them that dwell therein.

O Lord

Iere.32. O Lord God, it is thou that hast made heauen and earth with thy great power and hye arme, and there is nothing hyd from thee.

Act.4. O Lorde, thou art God, whiche hast made heauen and earth, the sea, and all that in them is.

Ephe.3. God made all thinges throughe Iesu Christ.

¶ *The second article.*

AND in Iesus Christ, hys onely begotten sonne our Lord.

☞ The confirmations.

And in Iesus Christ.

Iohn.3. He that beleueth on the Sonne, hath euerlasting life. But he that beleueth not on the Sonne, shall not see lyfe, but the wrath of God abideth vpon him.

Iohn.6. This is the worke of God, that ye beleue on him whom he hath sent.

Iohn.8. If ye beleue not that I am he, ye shall dye in your synnes.

Iohn.9. Christ sayd to the blynde man whom hee hadde made to see: doest thou beleue on the sonne of God? He answered and said: who is it Lord, that I might beleue on hym? Iesus said vnto him: Thou hast seen

sene him, and he it is that talketh wyth thee. And he sayd: Lord I beleue, and he worshipped hym.

Christ sayd vnto Martha, he that beleueth on me, yea thoughe he were deade, yet shall hee lyue, and whosoeuer lyueth and beleueth on me, shal neuer die. Beleuest thou this? She sayde vnto hym: yea Lorde I beleue that thou art Christe the sonne of God, which shoulde come into the worlde. Iohn. 11.

Ye beleue in God, beleue also in me. Iohn. 14.

This is God the fathers commaundement, that we beleue on the name of his sonne Iesu Christ. 1. Iohn. 3.

He that beleueth on the sonne of God, hath the witnes in him selfe. He that beleueth not God, hath made him a lyar, because hee beleued not the recorde that God gaue of his Sonne. And this is that record, howe that God hath geuen vnto [illegible]ernal life, and this life is in his son. He that hath the sonne, hath lyfe, and he that hath not the son, hath not life. 1. Iohn. 5.

¶ His onely begotten sonne.

The Lord sayd vnto me, thou art my sonne, this day haue I begotten thee. Psal.

Math. 3. This is my welbeloued sonne, in whō I am well pleased.

Math. 15. Thou art Christ the Sonne of the liuing God.

Iohn. iii. God hath so loued the worlde, that he gaue his onely begotten sonne, that euery one that beleueth on him, may not perish, but haue euerlasting life. For God sent not his sonne into the world to condemne the worlde, but that the worlde should be saued by him.

Iohn. 3. He that beleueth on hym, is not condemned. But he that beleueth not, is already condemned, because he hath not beleued on the name of the onely begotten sonne of God.

1. Iohn. 4 In this appeareth the loue of God toward vs, because that God sent his onely begotten sonne into the worlde, that we might liue through him.

¶ Our Lord.

Esay. 42. I am the Lorde, and this is my name. My glory wyl I geue to none other, neither myne honour to grauen images.

1. Cor. 1. God is faithful, by whom ye are called vnto the fellowship of hys sonne Iesus Christ our Lord.

There is but one Lorde, euen Jesus Christ, by whom are all thinges, and we by hym. 1. Cor. viii.

Ye call me maister and Lorde, and ye say well, for so am I in deede. Iohn. 13.

¶ *The third article.*

WHich was cõceiued by the holy ghost, borne of the virgin Mary.

☞ The confirmacions.

¶ Which was cõceiued by the holy gost

Josephe the sonne of Dauid, fear not to take vnto thee Mary thy wyfe. For that which is conceiued in her, commeth of the holy ghost. Math. 1.

The holy ghost shall come vpon thee, and the power of the hyest shall ouershadowe thee. Therefore, that holy thing which shall be borne, shall bee called the Sonne of God. Luke. 1.

¶ Borne of the virgin Mary.

Beholde a virgin shall conceiue and beare a Sonne, and thou shalt call hys name Emanuel. Esay. 7.

Vnto vs a childe is borne, and vnto vs a sonne is geuen. Esay. ix.

Ther shal come a rod forth of the kinred of Jsay, and a blossome shall ascend

out of hys roote.

Math. 1. Jacob begat Joseph the husbande of Mary, of whom Jesus was borne, which is called Christ.

She shal bring forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from their synnes.

Luke. 2. Beholde thou shalte conceaue in thy wombe, and beare a sonne, and shalt cal hys name Jesus.

Gala. 4. When the time was full come, God sent hys Sonne made of a woman, and made bond vnto the law.

¶ *The fourth artiele.*

HE suffred vnder Ponce Pilate, was crucified, dead and buried. He descended vnto hell.

The confirmations.

¶ He suffred vnder Ponce Pilate.

Psal. 2. The kinges of the earth stood vp, and the rulers tooke coũcel together, against the Lord, and against his anoynted.

Act. 4. Of a truth (O Lord) agaynst thy holy childe Jesus (whom thou hast anoynted) both Herod and also Põce Pylate, with the Gentils, and the people of Israel, gathered them selues together in this city

for

for to do whatsoeuer thy hande and thy counsel determined before to be done.

I gene thee ỳ charge in ỳ sight of God, which quickneth al things, & before Jesu Christ (which vnder Ponce Pilate, witnessed a good witnessing) ỳ thou kepe the commaundement, & be without spot. &c. 1. Tim. 6.

¶ VVas crucified.

They pearsed my hands and my feete. Psal. 22.

He was wounded for our offences, & smitten for our wickednes. Esay. 53.

They shall looke vpon me whom they haue pearsed. Zacha. 12. Iohn. 3.

As Moyses lyfted vp the Serpent in the wildernes, so must the sonne of man be lyfted vp, that euerye one which beleueth on him, maye not perishe, but haue euerlasting lyfe.

Ye seeke Jesus that was crucified. Math 28.

We preach Christ crucified. 1. Cor. 1.

Christ his own selfe bare our sinnes in his body on the tree, that we being delyuered from sinne, should liue vnto righteousnes. By whose stripes ye wer healed. 1. Pet. 2.

¶ Dead.

After this. lxii. weekes shall Christ be slayne, and they shall haue no pleasure Dan. 9.

in hym.

Rom.5. When we were yet synners, Christe dyed for vs.

1.Cor. xv Christ died for our synnes, according to the scriptures.

¶ Buried.

Esay.liii Hys grace was geuen him wyth the condemned.

1. Cor.xv First of all I deliuered vnto you that which I receiued, howe that Christ dyed for our synnes, agreing to the scriptures, and that he was buried.

Ichn.ix. Joseph and Nicodemus tooke Jesus body, and buried it in a new graue.

¶ He descended into hel.

Psal. xv. Thou shalt not leaue my soule in hell, neither shalt thou suffer thy holye one to see corruption.

Zacha. ix Thou through the bloude of thy couenaunt shalt let thy prisoners oute of the pyt, wherein is no water.

Ose.xiii O death, I wyl be thy death, O hell I wyll be thy destruction.

1.Pet.3. Christ hath once suffered for synnes, the iust, for the vniust, to bryng vs to God, and was kylled as pertayning to the flesh, but was quickned in the spyrite.

In

In which spirite he also went, and preached vnto the spirites that wer in prisō.

¶ *The fifte article.*

THe third day he rose agayne from the dead.

¶ The confirmations.

I layd me downe and slept, and rose vp agayne, for the Lord sustayned me. Psal.iii.

After two dayes shall he quicken vs, in the third day shall he rayse vs vp, so that we shall lyue in hys sight. Osee.vi.

Ye slea the authour of lyfe, whom god hath raysed vp from the dead. Acte.3.

Jesus Christe our Lorde rose agayne from the dead, Rom.i.

Christ died for our synnes, and rose agayne for our iustification. Jesus Christ rose agayne the third day, accordyng to the Scriptures. Rom.iiii. i.Cor.xv.

Remember that Jesus Christe of the seede of Dauid rose agayne from death accordyng to my Gospell. 2.Tim.2.

¶ *The sixt article.*

HE ascended into heauen, and sitteth on the ryght hande of God the father almyghtye.

¶ The confirmations.

He ascended into heauen.

Psal. 56. God is gone vp with a merye noyse, & the Lord with the sound of the trumpe.

Psal. 68. Thou art gone vp on hie, thou hast led captiuitie captiue, and receaued giftes for men.

Luke. 24. It came to passe, as he blessed them, he departed from them, and was caryed vp into heauen.

Act. 1. Iesus was taken vp on hie, & a cloude receaued hym vp out of their sight. And while they looked stedfastly vp towarde heauen as he went, behold two mẽ stode by thẽ in white apparell, which also said, ye men of Galile why stande ye gasing vp into heauen.

This same Iesus, which is taken vp from you into heauen, shall so come, as ye haue sene hym go into heauen.

Ephe. 4. When he went on hie, he led captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also discended fyrst into ỹ lowest partes of the earth? He that discended, is euen the same also that ascended vp aboue all heauens to fulfill all thinges.

And

¶ And sitteth on the ryght hand, &c.

The Lord sayd vnto my Lord, sit thou on my ryght hande, vntill I make thine enemyes thy footestole. Psal. 110

When the Lord had spoke vnto them, he was receaued into heauen, and is sitting on the ryght hand of God. Mark. 16

Christ is on the ryght hande of God, and maketh intercession for vs. Rom. 8.

If ye bee rysen agayne with Christ, seeke those thynges whiche are aboue, where Christ sitteth on the ryght hande of God. Collo. 3.

Christ hath by hys own person purged our sinnes, and sitteth on the ryght hand of the maiestie on hie. Heb. 1

¶ *The seuenth Article.*

FRom thence he shal come to iudge the quicke and dead.

☞ The confyrmations.

The Lorde shall iudge the worlde with ryghteousnes, & the people with equitie. Psal. 98.

Read the .xxv. chapter of S. Mathewes Gospell.

The father hath committed all iudgement vnto the sonne, because that al mē should honour the sonne, as they honour John. 5

the

the father.

Acte.x. Christ was ordayned of God to bee iudge of quicke and dead.

ii.Cor.v. We must all appeare before ꝑ iudgement seate of Christ, that euery mā may receaue ꝑ workes of his body, according to that he hath done, whether it be good or bad.

Phil.iii. Our conuersation is in heauē, from whence we looke for a Sauiour euen the Lord Iesus Christ, which shall chaunge our vyle body, that he maye make it lyke vnto hys glorious bodye, according to ꝑ working, wherby he is able to subdue all thinges vnto him selfe.

i.Tim.4. The Lord Iesus Christ shal iudge the quicke and dead at hys appearing in his kyngdome.

i.Pet.iiii. God is ready to iudge the quicke and the dead.

¶ *The eyght Article.*

I beleue in the holy Ghost.

The confirmations.

Gene.i. The spirite of God moued vppon the face of the waters.

Psal.51. Take not thy holy spirite from me.

Math.iii. When Christ was baptised, the holy ghost

ghost came down vpō Christ in the lskenesse of a doue.

Christ commaunded his Disciples to baptise in the name of the father, and of the sonne, and of the holy ghost. Math. 28.

The holy ghost shall reproue ẏ world of sinne. Iohn. 16.

There are three which geue witnesse in heauen, the father, the sonne, and the holy ghost, and they three are one. 1. Iohn. 5.

¶ *The ninth Article.*

I beleue the holy vniuersall cōgregation.
VVhich is the felovvship of Sainctes.

¶ The confirmations.

If he will not heare the cōgregation, let him be vnto thee as an heathen man, and as a Publicane. Math. 18.

Christ loued the congregation, and gaue him self for it to sanctifye it, & clensed it in the fountayne of water through the word, to make it vnto him self a glorious cōgregatiō without spot or wrinkle, or any such thing, that it shoulde bee holy and without blame. Ephe. 5.

I write these things vnto thee, ẏ thou mayest knowe howe thou oughtest to behaue thy selfe in the house of God, i. Tim. iii.

which

which is the congregation of the liuing God, the piller and ground of truth.

Act. 2. All that beleued kept them selues togethem, and had all thinges common, and sold their possessions and goods, and parted them to all men, as euery man hadde nede. And they continued daily with one accorde in the temple, and brake bread from house to house, and dyd eate their meate together with gladnes and singlenes of hart praysing God.

Act. 4. The multitude of them that beleued, were of one harte & of one soule. Neither sayd any of them, that ought of the thinges which he possessed, was hys own but they had all thinges common. And great grace was with them all.

Neither was there any amonge them that lacked. For as many as were possessours of landes or houses, sold them, and broughte the price of the thynges that were solde, and layde it downe at the Apostles feete. And distribution was made vnto euerye man accordyng as he had nede.

¶ *The tenth Article.*

I Beleue the forgeuenesse of sinnes.

¶ The confirmations.

I am he, yea I am he, which put away Psal. 44.
thyne iniquities, and that for myne owne
sake, and wil remember them no more.

The Lord shall put down our wicked- Mich. 7.
nesses, and casse all our sinnes into the
bottome of the sea.

Loke how wyde the East is from the Psal. 103.
west, so far hath he set our sinnes frō vs.

Yea like as a father pitieth hys owne Esay. 53.
children, euen so is the Lorde mercifull
vnto all them ý feare him. For he know-
eth perfectly whereof we be made, he re-
membreth that we are but dust.

Christ hath takē vpon hym our infir- Math. 8.
mities, and borne our diseases.

The sonne of man came to seeke and Luke. 19.
saue that was lost.

All that beleue in Christ, shall not pe- Iohn. 3.
rishe but haue euerlasting lyfe.

Thys is a true saying and worthy to 1. Tim. 1.
be noted, that Christ Jesus came into the
world to saue sinners.

The bloude of Jesus Christ maketh
vs cleane from all sinne.

If we saye, we haue no sinne, we de- 1. Iohn. 1.
ceaue our selues, & the truth is not in vs.

But

But if we confesse our sinnes ; God is faithful and righteous to forgeue vs our sinnes, and to make vs cleane from all iniquitie.

¶ The leuenth Article.

¶ I beleue the resurrection of the body.

¶ The confirmations.

Iob.19. I beleue that my redeemer liueth, and that I shall ryse out of the earth in ẏ latter day, and that I shall be clothed again with this skin, and see God my Sauiour in my flesh. Yea I my selfe shall behold hym, not with other eyes, but with these same eyes. This hope is stedfastlye set in my harte.

Esay.26. Thy dead men shal liue, eue̅ with my body shall they ryse agayne. Awake and sing ye that dwell in the dust. For thy dewe is euen as the dewe of herbes, and the earth shall caste out them that be vnder her. &c.

Ezech.37. O ye dry bones, heare the worde of the Lord. Thus sayth the Lord God vnto these bones. Behold, I will put breath vnto you ẏ ye may liue, I will geue you sinewes, and make flesh grow vpō you, and couer you ouer with skin, & so geue

you

you breath, that ye may liue, and knowe that I am the Lord.

Beholde I will open your graues (O my people) and take you oute of your Sepulchres.

The houre shal come, in ẏ which all ẏ are in the graues, shal heare the voyce of the sonne of God, and shall come forth, they ẏ haue done good, vnto ẏ resurrection of life, & they that haue done euill, vnto the resurrection of damnation. Iohn. v.

If Christ be preached howe ẏ he rose frō the dead, how say some among you, that there is no resurrection of the dead? i. Cor. xv

If there be no rising again of ẏ dead, thē is Christ not rysen agayne. If Christ be not rysen agayne, then is our preaching in vayne, and your fayth also is in vayne.

Reade the whole Chapter.

We knowe that he which rayled vp the Lord Iesus, shall rayse vs vp also by the meanes of Iesus. ii. Cor. iiij

If we beleue that Iesus died and rose agayne, euen them also which sleepe by Iesus, will God bring againe with him.

Reade the latter end of the Chapter.

The

¶ The twelfth Article.

I beleue euerlasting lyfe.

¶ The confirmations.

Dan. 12. Many of thē ỳ sleepe in the dust of the earth shall awake, some to euerlasting lyfe, some to perpetuall shame & reproch.

The wise (such as haue taught other) shal glister as ỳ shining of heauē, & those ỳ haue instructed ỳ multitude vnto godlines, shal be as ỳ stars, world wout end.

4. Esd. 2. Read the. vj. chap. of the fourth booke of Esdras.

Math. 25. The righteous shall goe into euerlasting lyfe.

Iohn. 10. My sheepe heare my voyce, & I know them and they followe me, and I geue them euerlasting lyfe.

Iohn. 17. This is euerlasting life, euē to know thee the alone true God and whom thou hast sent Iesus Christ.

O father these that thou hast geuen me, I will that where I am, there also be they with me, ỳ they may see my glorye, which thou hast geuen me.

1. Cor. 2. The eye hath not seene, and the eare hath not heard, neither haue the thinges entred into the hart of man, which God hath prepared for them that loue hym.

We

We know that if our earthy mansion 2. Cor. 5
of this dwelling wer destroyed, we haue
a buildinge of God, an habitacion not
made wyth handes, but euerlastynge in
heauen. Amen.

Al these articles afore sayd I with my
whole hart beleue, and wyth my mouth
vnfainedly confesse to be true and agre-
able to Gods holy word.

The prayer of the Apostles.

Lord encrease our fayth.

Of Prayer.

VVhat prayer is

PRayer is a lifting vp of a pure mynd
vnto God, wherin we aske sōwhat of
God, that is agreable to his holy wyll.

Probations out of the holy Scriptures.

We know not what we should desyre Rom. 8.
& praye for as we ought, neuertheles the
spirit it self maketh intercession mighte-
ly for vs, with outspeakeable grōnings.
Howbeit he that searcheth the hart, kno-
weth what the minde of the spirite is, for
he maketh intercession for the Saintes,
accordīng to the pleasure of God.

The time cōmeth, and is now alredy, Iohn. 4
that the true worshippers shall worship

in spirite and truth. For the father wyll haue such to worship him. God is a spirite, and they that worshippe him, muste worship him in spirite and truth.

Phil. iii. Wee are the circumcision, euen wee that serue God in spirite.

1. Tim. 2 I will that all men pray in al places, liftinge vp pure handes without wrath and strife.

Math. xi. This people honoreth me with their lips, but their hart is farre from me, verelye they worship me in vayne.

Math. vii. Aske, and it shalbe geuen you. Seke, and ye shall find.

Knock and it shalbe opened vnto you For whosoeuer asketh, receiueth, and he that seketh, fyndeth, & to him that knocketh, it shalbe opened.

1. Iohn. 5 This is the trust ẏ we haue in God, ẏ if we ask any thing according to his wil he heareth vs. And if we knowe that hee hereth vs whatsoeuer we ask, we know ẏ we haue the petitiōs ẏ we desire of him.

What benefits we receiue of God by prayer.

By prayer we are deliuered out of trouble.

Probations out of the holy Scripture.

Psa. cxx WHē I was in trouble, I called on the Lord, and he graciously heard me.

Call on me in the day of trouble, & I wil deliuer thee, and thou shalt honor me. psal. l.

He shal cal vpon me, and I wyl hear him, yea I am with him in trouble. I wil delyuer him, & bring him to honour. &c. psal. xci.

When any man in his trouble dide turne vnto the Lord god of Israell, and sought him, he was found of him. 2. Cor. 15

By prayer we ar preserued frō our enemies

Probations out of the holy scripture.

I wil cal vpō the Lord, which is worthy to be praysed, so shall I be safe from mine enemies. Psa. xix

King Ezechias by prayer was deliuered from the proud wicked tiraunt Sennacherib, both he and all his. 4. Reg. 19

So likewise wer Joseph, Daniel, Susanna, Peter. &c.

By prayer we get the victory of our enemies in battaile.

Probations out of the holy Scripture.

The people of Israell got the victory ouer the Amalechites, so longe as Moses prayed for them. Exo. xvii

When the blacke Mores came out to fight agaynst Asa king of Juda, Asa prayed vnto the Lord, & the Lord gaue him the victory, so that all his enemies were destroyed in battaile. Rede the Chapter. 2. Cor. 14

1.Mac.iiii Judas Machabeus after he had called on the name of the Lord, got a noble victory of Gorgyas and his company.

By prayer vve obtayn health of body.

Probations out of the holy Scripture.

The miracles whych Christ wrought vppon them that were diseased, and fled vnto him for helpe wyth faithful prayer, proue this true.

By prayer vve obtayn all things necessary for the body.

Probacions out of the holy scripture.

Exod.xvi Moses by prayer obtained manna frō heauen for the Israelites.

3.Reg.18. Helias by prayer obtayned rayne of God to water the earth.

By prayer our synnes are forgeuen vs.

Probations out of the holy scripture.

Psal.32 I sayd I wil confesse my sins vnto the Lord, and thou forgauest the wickednes of my sin. For this shal euery one that is godlye, make his praier to thee in a time when thou mayst be found.

Math 17 I forgaue thee al that dette, when thou desiredst me.

Luke.18 The sinful publicane prayinge for remissiō of his sins, went home more righteous

teous in the sight of god, then the proude Pharisye.

If any be diseased among you, let him call for the elders of the congregacion, & let thē pray ouer hym, and annoynt him with osle in the name of the Lorde, and the prayer of fayth shall saue the sicke, & the Lord shal rayse him vp, & if he bee in sins, they shalbe forgeuen him. Iacob. 5

By prayer vve ouercome the deuill and all our ghostly ennemies.

Probations out of the holy scripture.

This kind of deuils is not cast out but by prayer & fasting. Math. 8

Watch and pray, that ye fall not into temptation. The spirite is willynge, but the flesh is weake. Math. 26.

By prayer vve obtayn God the holy ghost

Probations out of the holy scripture

If ye whiche are euil, can geue youre children good giftes, howe muche more shall your father which is in heauē, geue the holy Ghoste to them that desyre it of hym? Luk. xi

As the disciples of Christ were gathered together in one place, and continued in prayer, they were al fylled with the holy ghost. Act. i, ii

By prayer we obtayned all good thyngs both for the body and the soule.

Probacions out of the holy Scripture.

Mark.xi. What thinges soeuer ye desire when ye pray, beleue that ye receiue them, and ye shall haue them.

Math.ix. The harueſt is much, but ẏ labozers ar few. Pray ye therfoze the Lozd of the harueſt, that he will sende labozers into his harueſt.

Iacob.i If any of you lacke wisdome, let him aske of him ẏ geueth it, euen God which geueth to all men indifferently, and casteth no manne in the teeth, and it shalbe geuen him. But let him aske in fayth. &c.

Phil.iiii. The Lozd is euen at hand. Be careful foz nothing, but in al prayer and supplicatiõ let your petitiõs be known vnto god with thanks geuing. Many other benefites receyue we of God through prayer, vvhiche here to rehearse, vvere to longe. Rede diligently my booke called, the Path vvay vnto prayer, and that shall sufficiently instruct the in al things cõcerning praier

The Path way vnto Prayer.

¶ The lozds prayer called ẏ Parer noster with confirmations of euery petition, out of the holy scripture.

The Disciples sayd vnto Christ.

Lozd

Lord teach vs to pray. Luk. xi

Christ sayd vnto them, when ye pray Deut. 32
say on this maner. Our father which arte
in heauen halowed be thy name. &c.

¶ The Preface of the Lordes prayer. Our father vvhich art in heuē.

The Confirmations.

Our Father.

IS not ỹ Lorde God the father & thine Esay. 63.
honour? hath he not made thee and or-
dained thee? Thou O Lord God, art our
father and redemer.

Haue we not al one father? Hath not Malac. 2
God made vs? Why doth euerye one of
vs then despise his owne brother?

Should not the son honour his father, Malac. 1
& a seruant his master? If I be now a fa-
ther, where is my honor? If I be a Lord,
where is my feare?

Ye haue not receiued ỹ spirit of bon- Rom. 8.
dage to fear any more, but ye haue recei
ued the spirit of adopciō, wherby we cry
Abba (that is to saye) father. The same
spirite certifieth our spirite, that we are
the children of God. If wee bee children,
thē are we heyres also, yea heires of god,
and felow heyres with Christ.

VVhich art in heauen.

Esay.66 Heauen is my seate, & the earth is my footestole.

psal.cii The Lorde hath prepared his seate in heauen.

psal.cxv. Our God is in heauen, hee doth whatsoeuer pleaseth him.

psal.ciii. Unto thee lift I vp myne eies, which dwellest in the heauens.

Math.23. Call no mā father vpon earth, for one is your father, which is in heauen.

¶ *The first petition*

Halowed be thy name.

The Confirmations.

Ezech.39. I will make the name of my holines to be known among my people of Israell, and I will not let my holye name to be euil spoken of any more, but the very heathen also shall knowe that I am the Lord, the holy one of Israell.

Ioel.ii The time shall come, that whosoeuer calleth on the name of the Lorde, shalbe saued.

Malac.1 From the rising vp of the sun vnto the going down of the same, my name is great among the Gētils, yea & that in al places.

The

The Lord gaue, and the Lord hath take̅ away. Now blessed be name of the Lord. Iob. i.

Sing vnto the Lorde and prayse hys name, be tellinge of hys saluacion, from day to daye. Declare his honor amonge the heathen, and his wonders among al people. psal. ix

I will declare thy name vnto my brethren, in the middest of the congregation will I prayse thee. Psal. xxi.

The name of the Lorde is a stronge Tower, the righteous fleeth vnto it, and shalbe saued. Prou. 18.

By Christ do we offer the sacrifice of prayer alwayes vnto God, that is to say the fruite of those lippes, whych confesse his name. Heb. xiii.

¶ *The second petition.*

Thy kingdome come.

The confirmations

Seeke first the kingdom of God, and the righteousnes therof, and all thinges shall be ministred vnto you. Math. vi.

The kingdome of heauen suffreth violence, and the violent plucke it vnto the̅ Math. xi.

Whosoeuer receiueth not the kinge- Luke. 18

dome

dome of God as a childe, he shall not enter into it.

Iohn. 3. Except a manne be borne of water & of the spirit, he cā not enter into the kingdome of God.

The kingdom of god is not meat and
Rom. 14 drinke, but righteousnes, peace and ioy in the holy ghost,

i. Cor. iiii The kingdō of god is not in woords, but in power.

¶ *The third petition.*

Thy wil be done as in heauē, so likewise in earth.

The Confirmations.

psal. cxlii TEach me (O Lorde) to do thy will, for thou art my God.

Math. vii Not euery one ỳ sayth vnto me lord, lord, shall enter into the kingdom of heauen, but he that doth ỳ wyll of my father which is in heauen.

Math. xii Whosoeuer doth the wil of my father which is in Heauen, he is my brother & sister and mother.

This is the wil of him which sent me,
Iohn. 6. that whosoeuer seeth the sonne and beleueth on him, hath euerlasting life.

Rom. xii Fashion not your selues lyke vnto thys

this world, but be ye chaunged thrughe the renuing of your mind, that ye maye proue, what thing that good and accepta ble and perfect will of God is.

This is the wil of God, euē your san- i. The. iiii
ctifieng, that ye abstaine from whoredō, that euery one of you know how to kepe his vessell in holynes and honor, and not in the luste of concupiscence, as the hea- then do, which know not God.

Forasmuch as Christe hath suffred i. pet. iiii
for vs in the flesshe, arme ye your selues likewise wt the same mind. For he which suffreth in the flesh, ceasseth from sinne, that he from hence forth shoulde liue (as much time as remaineth in the flesh) not after the lusts of mē, but after the will of God. For it is sufficiente for vs that wee haue spēt the time that is past of the life, after the will of the Gentils, walking in wantonnes, lustes, excesse of drinkinge, and abhominable idolatry.

¶ The fourth petition.

Geue vs this day our daily bread.

The confirmations.

I haue bene yong and now am old, and psal. 37
yet saw I neuer the righteous forsakē,

nor

noꝛ his seede begging theyꝛ bꝛead. Ye is euer mercifull & lẽdeth, and yet haue his childꝛen gods plenty and inough.

pſal. cl. The eyes of all wayte vppon thee (O Lozd) and ỹ geueſt thẽ their meat in due ſeaſon. Thou openeſt thy hand, and fylleſt euery liuinge creature with thy bleſſinge.

Prouer. x The bleſſing of the Lozd maketh mẽ ritch, as foꝛ carefull trauayle it doth nothing therto.

The Lozd will not let the ſoule of the righteous ſuffer honger, but he taketh away the riches of the vngodly.

Pro. xxx. Two things haue I required of thee that thou wilt not deny me befoꝛe I die. Remoue frõ me vanitye and lies, Geue me neither pouertye noꝛ riches, onelye graunt me a neceſſary liuing, leaſt if I be to ful, I deny thee, and ſai, who is the Lozde? And leaſte I beinge conſtrayned thꝛough pouerty, fall vnto ſtealing, and foꝛſweare the name of my God.

Math. vi. Be not careful foꝛ your life what ye ſhall eat oꝛ dꝛinke, noꝛ yet foꝛ your body what raiment ye ſhall weare. Is not the life moꝛe wozth then meate? and the bo-

dye

by more of value then raymente. Reade forth the chapter.

Cast all your care on God, for he ca- i. pet. v
reth for you.

¶ *The fift petition*

And forgeue vs our dettes, as vve forgeue our debters.

The confirmations.

And forgeue vs

I am he, yea I am he, which put away Esay. 45.
thine iniquities, and that for mine own sake, and will remember thy sinnes no more.

As for thine offences, I dryue them a Esay. 44.
waye like the cloudes, and thy sinnes as the mist. Turn thee again vnto me, and I will deliuer thee.

God is the king which forgeueth hys Mat. xviii
seruaunte the ten thousand Talentes.

No man can forgeue sinne, but God Mark. ii.
alone.

God is the most louing father, which Luk. v.
ioyfully receiueth home againe his losse Luke. xv.
son, when he repenteth and conuerteth.

Our dettes.

They are all gone out of the waye, psal. xiiii.
they ar altogether become abhominable

there is

there is none that doth good, no not one.

Psal. xviii. Who can tell howe oft he offendeth? Oh clense thou me frō my secret fautes.

Prou. 20. Who canne say, my hart is cleane, I am free from sinne?

Eccles. vii. There is not one righteous man in all the erth, that doth good & sinneth not

Iob. iiii. xv. xxv. Behold, God hath found vnfaithfulnes among his own Saynts, yea the very heauēs are vnclean in his sight. Howmuch more thē abhominable and vile is mā, which driketh wickednes like water

iii. Esd. iiii. All the children of men are wicked, & all theyr woorkes are, noughte, neyther is there any truth in them.

Esay. ix. Esay. 44. All are hypocrites & wicked. We are al become vnclen, & al our righteousnesses are as a cloth polluted with mēstrue.

Luke. 17. We are all vnprofitable, seruantes.

Rom. 3. Al haue sinned, & wāt ỹ glory of god.

1. Iohn. 1. If we say, wee haue no sinne, we deceiue our selues, and the truthe is not in vs. But if we confesse our sinnes, god is faythfull and righteous to forgeue vs our sinnes, and to make vs cleane from all iniquity.

As vve forgeue our detters.

Yee

He that seketh vengeaunce, shal finde vengeaunce of the Lord, which shal surely kepe him his sins. Forgeue thy neighbor the hurt that he hath don thee, and so shall thy sinnes be forgeuē thee also whē thou prayest. A man that beareth hatred against an other, howe dare he desire forgeuenes of God? He that sheweth no mercy to a man, whiche is like himselfe, how dare he ask forgeuenes of his sins? If he that is but flesshe, beareth hatred & kepeth it, who wil entreat for his sins? Eccle. 28

Remember the end, & let enmity pas.

If ye forgeue other menne their tresspalles, the heauenly father shall forgeue you. But if ye wil not forgeue men their tresspalles, no more shall your father forgeue you your tresspalles. Math. vi

When ye stand and pray, forgeue if ye haue oughte against anye man, that your father also which is in heauen, mai forgeue you your tresspalles. Marke. xi

Forgeue, & it shalbe forgeuē vnto you Luk. vi

Forbeare one an other, and forgeue one an other. If any mā haue a quarel against another, like as christ hath forgeuē you, Coloss. iii

you, euen so do ye likewyse.

Luke. 23 Christe forgaue his persecuters, and prayed for them, sayinge: father forgeue them, for they know not what they doo.

Act. 7. S. Stephen forgaue hys enemies, & prayed for them on this manner: O lord lay not this sinne to their charge.

¶ *The sixt petition.*

And lead vs not into temptacion.

The confirmations.

Eccle. ii My sonne, if thou wilt come into the seruice of God, stand faste in righteousnesse and feare, and arme thy soule to temptacion. &c.

Math. 26. Watch and pray that ye fal not in to temptation. The spirite is willinge, but the flesh is weake.

Iacob. 1 Blessed is the man that standeth fast in temptation. For when he is tried, hee shal receiue the crown of lyfe, which the lord hath promised to thē that loue him.

Let no man say when he is tempted, that he is tempted of god. For as god cā not be tempted with euell, so neither he himselfe tempteth any man vnto euell. But euery manne is tempted, when hee is drawne away, and entised of his own concupiscence

owñ concupiscence. Then whē lust hath conceaued, she bryngeth forth sinne, and sinne when it is done in deede, bringeth forth death.

¶ *The seuenth Petition.*

But deliuer vs from the euill.

¶ The confirmations.

Sathan hath desired after you, that he might sifte you euen as wheate. But I haue prayed for thee O Simon, that thy fayth nay not fayle. And when thou arte conuerted, strengthe thy brethren. Luke.22.

God is faythful, which wil not suffer you to be tempted aboue your strength, but shall in the midst of the temptation, make away to come out, that ye may be able to beare it. i.Cor.x.

Be sober and watch, for your aduersary the deuill walketh about like a roaring Lyon, seking whō he may deuour. Whom resiste stedfast in the fayth. i.Pet.v.

The Lorde knoweth howe to deliuer the godly out of the temptation. ii.Pet.ii.

We knowe that who soeuer is borne of God, sinneth not, but he that is begotten of God keepeth hym selfe, and that wicked toucheth him not. 1. Iohn.v.

¶ *The conclusion of the Lordes prayer.*

FOr thyne is the kyngdome, & the power, and the glorye, for euer and euer.

¶ *The confirmations.*

1. Cor. 29. Blessed be thou Lord God of Israell our father for euer and euer. Thyne O Lorde is myght, power, glorye, victorye and prayse. For al that is in heauen and in earth, is thyne. O Lorde thine is the kingdome, and thou excellest aboue all, euen as the head of all. Thine are the riches, treasures, honour, and dominion ouer all. And in thy hands is the vertue, myght, power, excellencye, empyre and rule vpon and aboue all thinges. Wherfore nowe (O our God) we geue laude, prayse & glorye to thy most noble name.

Rom. xi. Of hym, and through hym, & in hym are al things. To him be prayse for euer.

Rom. xvi To God, which alone is wyse be glorye through Jesus Christ for euer.

Ephe. 3. Unto him that is able to do exceeding aboundauntly aboue all that we aske or thinke according to the power that worketh in vs, be prayse in the congregation by Christ Jesus throughoute all ages, world without end.

Unto

Unto God, king euerlasting, immor- 1. Tim. i.
tall, inuisible, alone wyse, be honour and glory, for euer and euer.

Thou art worthye (O Lorde) to re- Apoc. iiii.
ceaue glory, and honour, and power, for thou hast created all thinges, and for thy wills sake they were and are created.

Blessing, honour, glorye and power Apoca. v.
be vnto hym that sitteth vppon the seate, & vnto the Lambe for euermore. Amen.

All these peticions I vndoubtedly beleue ỹ I shall enioye, when soeuer I aske them in fayth of God my heauenlye father through Jesus Christ our Lord.

¶ Of the lawe.

¶ VVhat the lawe is.

The lawe of God is a doctrine prescri- Exod. xx
bing vnto vs what we ought to doe, and what to eschew, both towarde God and our neighbour.

¶ The confirmations.

Thou shalt loue the Lorde thy God with all thy hart.

Thou shalt not take the name of thy Lord God in vayne.

Thou shalt loue thy neighbour as

thy ſelfe.

Thou ſhalt not kil, thou ſhalt not ſteal.

¶ To vvhat vſe the lavve vvas geuen.

Fyrſt, that it ſhoulde declare vnto vs the vvill of God, hovve vve ought to lyue, and vvhat vvorkes vve ought to doe, that vve may pleaſe the Lorde our God.

The confirmations.

Pſal. xix. The law of the Lord is an vndefiled lavve, conuerting ſoules, the teſtimonye of the Lorde is ſure, & geueth wyſedome to the ſimple. The ſtatutes of the Lorde are ryght, and reioyce the harte. The cõmaundement of the Lorde is pure, and geueth lyght to the eyes.

Pſal. 118. Thy word is a lanterne to my feete, and a lyght to my path wayes, he ſheweth hys worde vnto Jacob, hys ſtatutes and ordinaunces vnto Iſraell. He hath not dealt ſo with anye nation, neyther haue ỹ heathen knowledge of his lawes.

Pſal. 147.

Secondlye, that it ſhoulde reueale and open vnto vs our ſinne and vvickedneſſe, vvhile vve conſider hovv vnable vve be of our ſelues to do that, vvhich the holy, righteous and good lavve of God requireth of vs to be done.

¶ The

*The confirmations.

By the law commeth the knowledge of synne. Rom. 3.

The law entred in, ỹ sin shuld encrease Rom. 5.

What shal we say, is the lawe synne? God forbid. But I knewe not what synment, but by the law. For I had not knowen what lust had ment, except the law had said: Thou shalt not lust. But sinne tooke an occasion by the meanes of the commaundement, and wrought in me all maner of concupiscence. For wythout the lawe synne was dead. I once lyued without lawe. But when the commaundement came, sinne reuiued, and I was dead. And the very same cõmaundement, which was ordayned vnto lyfe, was found to be vnto me an occasion of death. For synne tooke occasion by the meanes of the commaundement, and so deceaued mee, and by the selfe commaundement slew me. Rom. vii.

The styng of death is synne, and the strength of synne is the law. i. Cor. xv.

The letter, ỹ is to say, the law killeth. ii. Cor. iii.

The law is the ministring of condemnacion. Iohn. viii.

Iohn. vii. Moſes (ſayth Chriſt) gaue you a law, & yet none of you fulfilleth ỹ law in deede.

¶ Thirdlye, after vvee haue learned our vveakenes, our vvretchednes, our ſin, our vvickednes, by comparing our ſtrength & lyfe vvith the lavve of God, vvhich proueth vs al ſynners, and vvorthy of eternall damnacion, leaſt vve ſhould fal into deſperacion, and ſo be damned, the lavv vvas geuen of God to be a Scholemaiſter vnto vs to leade vs vnto Chriſt, the alone ende and perfect fulfiller of al the lavves of god, that vve through fayth taking vpon vs his righteouſnes, and his fulfilling of the lavv, might be found blameles throughe hym, in the ſight of God, and to be made inheritours of euerlaſting glory.

¶ The confirmations.

Gala. 3. The lawe was our ſcholemaiſter vnto Chriſt, that we ſhoulde bee iuſtified by fayth. But after that fayth is come, we are no lenger vnder the ſcholemayſter. For ye are all the chyldren of God, becauſe ye beleue in Chriſt Ieſu.

Heb. vii. The law brought nothing to perfectiõ, but was an introductiõ to a better hope, by the which ye draw nie vnto God.

Be it knowen vnto you, ye men and brethren, that through this man Christe is preached vnto you the forgeuenes of sinnes, and that by him al that beleue ar iustified frō al things, from the which ye could not be iustified by ẏ law of Moses. Acte. xiii.

Why tempt ye God, to put on the disciples neckes the yoke, which nether our fathers nor we were able to beare? But we beleue that throughe the grace of the Lord Jesu Christ we shall be saued. Act. xv.

Christ is the fulfillyng of the lawe, to iustify all that beleue. Rom. x

Christ hath deliuered vs from the curs of the law, in as muche as he was made accursed for vs. Gala. 3

¶ *The. x. commaundementes of God, with cō-firmarions of euery commaundement out of the holy Scripture.*

☞ The first table of the law contaynyng foure commaundements, wherin is declared our duty toward God.

¶ *The first commaundement.*

I Am the Lorde thy God. Thou shalt haue no straunge Gods before me. Exod. xx

¶ The confirmations.

The Lord he is God, and ther is none other but he alone. Deut. iiii.

Understand and thinke it in thy hart, that the Lord he is God in heauē aboue, and vpon the earth beneath, neyther is there any other.

Deut.vi. Heare O Israel, the Lord our God is God alone. Thou shalt loue the Lorde thy God with all thine hart, and with al thy soule, and with al thy might.

Thou shalt feare the Lorde thy God, and serue hym alone.

Deut.viii. If thou forget the Lord thy God, and walke after straunge Gods, and serue them, and worship them: I testifye vnto you, that ye shal surely perish.

Deut.x. Now O Israel, what doth the Lorde thy God require of thee, but that thou shouldest feare the Lorde thy God, and walke in his wayes, and loue hym, and serue the Lord thy God with al thy hart, and with al thy soule, and kepe the commaundementes of the Lord?

Deu.xxx If thyne hart turne away from God, so that thou wilt not heare his word, but go astray, and worship straunge Gods, and serue them: I pronounce vnto you this day, that ye shall surely perishe, and not lyue long on the earth.

Se nowe howe that I, yea that I am God, and there is none but I. Deut. 32.

I wyll assure thee (O Israel) if thou wylt harken vnto me: There shall no straunge God bee in thee, neyther shalt thou worshyp anye other God. I am the Lord thy God. Psal. 81.

Besides me there was neuer any god, neyther shall there be after me. I am, I am the Lord alone, and besides me there is no Sauiour. Esay. 43.

Ther is none other God but I. A true God, and suche one as saueth, there is none but I alone. Esay. 45.

Thou shalt loue the lord thy God with all thy hart, and wyth all thy soule, and wyth all thy mynde. Math. 21.

This is ỹ first & greatest cõmaũdemẽt

This is the euerlastyng lyfe, euen to know thee the alone true God, and whõ thou hast sent Jesus Christ. Iohn. 17.

Ther is none other God but one. And although there be that are called Gods, whether in heauen, eyther in earth (as ther be Gods many, and Lordes many) yet vnto you ther is but one God. 1. Cor. 8.

Ther is one God and one mediatour. 1. Tim. ii.

The

¶ *The ſecond commaundement.*

Exod. xx. Thou ſhalt make thee no grauen or kar ued image, nor likenes at all of anye thyng that is in heauen aboue, or in the earth beneath, or in the waters vnder the earthe, thou ſhalt not bovv before thē, nor vvorſhip them. For I the Lorde thy God am a gelious God, puniſhing the vvickednes of the parents in the childrē, vnto the third & fourth generaciō, if they hate me, & ſhevv mercye vnto thouſandes, euen vnto thoſe that loueme, & keepe my cōmaundement.

☞ The confyrmations.

Leuit. 19. Ye ſhall not turne vnto Idoles, nor make you Gods of mettall.

Deut. 4. Take heede vnto your ſelues, that ye forget not the apointment of the Lorde your God, which he made with you, and that ye make you no grauen image, nor any picture that the Lorde thy God hath forbidden thee.

For the Lord thy God is a conſuming fire, and a gelious God.

If ye do wickedly, and make any maner of grauen image, and work euill in the ſight of the Lord thy God to prouoke him to anger, I cal heauen and earth to record againſt you this day, that ye ſhal

ſhortly

shortly perishe.

Ye shal ouerthrow the altars of the Idoles and breake down their pillers, cut downe their grauen images w̄ fire. For ȳ art an holy nacion vnto ȳ lord thy god. Deut. vii.

Cursed be the man that maketh anye carued or molten image, an abhominacion vnto the Lord, the worke of ȳ hands of the craftes man, and putteth it in a secrete place: and all the people shall answer and say, Amen. Deut. 27.

Confounded be all they ȳ worship carued images, & that delite in vayne gods. Psal. 97.

I am the Lorde, this is my name, my glory wil I geue to none other, neyther myne honor to grauen images. Esay. 24.

Rede the. xliij. & .xlvj. chapters of Esay

Be conuerted, and forsake your idols. Ezech. 14

The seking out of Idoles is the beginning of whordome, & the bringing vp of them is the destruction of life. For they were not from the begynning, neyther shall they continue vnto the ende. The wealthy idlenes of mē hath found them out vpon the earth, therefore shall they come shortly to amend. The honouring of abhominable images, is the cause, the Sapi. 14.

begin-

beginning and the ende of all euill.

Rede the.13.14.15.&.16.chap.of vvisdom

Rede also the.6.chap.of the prophet Baruc

Acte.xiiii We preach vnto you, ỳ ye should turn from these vanities vnto the liuing god, which made heauen and earth, and the sea and althinges that are therin.

Act.xv. My sentence is, that wee trouble not them, which from among the Gentiles are turned to God, but that we write vn to them, that they abstayne them selues from the filthines of images.

Act. xix. They are not Gods, whiche are made wyth handes.

i.Cor.x. Be not worshippers of images.

i.Gor. vi. No worshippers of images shall inherite the kingdome of God.

1. Iohn.v. Babes, keepe your selues frō images.

¶ *The third commaundement.*

Exod. xx Thou shalt not take the name of the lord thy god in vain. For the lord vvil not hold hī giltles, that taketh his name in vain

The confirmations

Leui.xix. Ye shall not sweare by my name in vayne, neither shalt thou defile the name of thy God. I am the Lord.

Psal.24. He ỳ hath not sworne to deceyue his neighbour, he shall receiue blessing frō ỳ

Lord,

Lord, and mercy from God his sauiour.

He that blasphemeth the name of the Lord, let him be slayne, and al the multitude shall stone him to death. Leuit. 24.

Thou shalt sweare the Lord liueth, in truth, in equity and righteousnes. Ierem. 4.

My curse and vengeaunce sayth the Lord, shal fall vpon his house, that falsely sweareth by my name, and shall remayne in hys house, and consume it with the timber and stones therof. Zacha. v.

Ye haue heard how it was sayd to thē of old time, thou shalt not forsweare thy selfe, but shalt perfourme vnto the Lord those thinges that thou sweareſt. But I say vnto you, sweare not at all, neyther by heauen, for it is Gods seate, neyther by the earth, for it is his fotestole, neither by Ierusalem, for it is the city of ỹ great king, neither shalt ỹ sweare by thy head, because ỹ cāst not make one heare white or blacke. But your cōmunicatiō shalbe yea yea, and nay nay, for what soeuer is added more then these, it cōmeth of euyl. Math. 5.

Aboue al thinges my brethren sweare not, neither by heauen nor by earth, neither any other othe. Iacob. v.

Let

Let your yea be yea, & nay, naye, least ye fall into dissimulation.

Eccle. 23. Let not thy mouth be accustomed with swearing, for in it ther are many fals.

A man that vseth much swearing, shal be filled with wickednes, and the plage shal neuer go from his house.

He that sweareth in vayne, shal not be found righteous, for hys house shall bee full of plages.

The words of the swearer bring death, God graunt that it be not founde in the house of Jacob, but they ý feare God, eschue al such, and lye not weltring in sin.

Psal. 35. O prayse the Lorde wyth me, and let vs magnify hys name together.

Psal. 44. Al our glory is in God al the day long, and we wil praise thy name for euer.

Psal. 50. Cal on me in the time of trouble, and I wil deliuer thee, & thou shalt honour me.

Psal. 50. For as much as he hath trusted in me, I wil deliuer him, yea I wil defend him, because hee hath knowen my name. Hee shal cal vpon me, & I will heare him, yea I am with him in trouble, I wil deliuer him, & bring him to honor. With lōg life wil I satisfy hi, & shew him my saluaciō.

The

The name of the Lorde is a strong ca- pro. xviii
stell, the righteous flieth vnto it, and is in safegarde.

Whosoeuer calleth on the name of the Ioel. ii.
Lord, shall be saued.

¶ *The fourth commaundement.*

Remember that thou kepe holy the Sab- Exod. xx
both day. Sixe daies shalt thou vvorke & doo al thy busines. But the seuenth daye is the Sabboth of the Lord thy God, vvher- in thou shalt do no vvorke, neither thou, nor thy sonne, nor thy daughter, nor thy seruant, nor thy mayde, nor thy beast, nor the straunger that is vvithin thy gates. For in sixe daies the Lorde made heauen and earth, the sea and al that is therein, and the seuenth day he rested, & therfore the Lord blessed the Sabboth day, and made it holy

☞ *The confirmations.*

In any wise see that ye kepe my Sab- Exod. 31.
bothes, for it is a signe betwene me & you in your generacions, for to know, that I the Lord am he, that doth sanctify you. &c.

The man ỳ was found gathering sticks Num. xv.
on the Sabboth dai, was stoned to death at the commaundement of God.

Blessed is the man ỳ taketh heede, ỳ he Esay. 56.
vnhaloweth not the Sabboth (that is to say)

say) kepeth himselfe so, that he do no euil

Al they which keepe themselues ỹ they vnhalow not the Sabboth, I mean that they fulfill my couenaunt: them wyll I bring to my holy mountaine, and make them ioyful in my house of prayer.

Esay. 58. If thou on the Sabboth day turne thy feete, so that thou do not the thing which pleaseth thy selfe in my holy day, but geuest God the honor, so that thou doo not after thine owne imaginacion, neyther seeke thine owne wyll, nor speake thyne own woordes: then shalt thou haue thy pleasure in the Lorde, and I wyll carye thee hie aboue the earth, & fede thee with the heritage of Jacob thi father. For the Lords own mouth hath so promised.

Esay. 66. There shalbe a new Sabboth for the other old Sabboth, and all flesh shal come to worshyp before me, sayth the Lord.

Heb. iiii. There remayneth yet a rest to the people of God. For hee that is entered into his rest, hath ceased also from his owne workes, as God dyd from hys. Let vs studye therefore to enter into that rest, least any man fal after the same ensample of vnbeliefe.

What

¶ What it is to kepe holy the Sabboth day.

To kepe holy ỹ Sabboth day is not to cease frō bodely labour that thou shouldest the moze licencioully geue thy mind to the weryng of galāt apparel, to bāketting, to idle talke, to vayne pastimes and such other filthy pleasures of ỹ flesh, but that thou settyng asyde all wozldly busines shouldest the moze frely apply thy selfe to read, heare and learne the wozde of God, to pzay in the temple with the cō gregacion, to be thankful to God foz his benefites, to be pzesēt at the ministracio of the holy Sacramentes, to be partaker of the misteries of the Lozdes bodye and bloud, to geue some thyng to the relief of the pooze, to visite and comfozt the sicke and them that are in pzison, and casting awaye the wozkes of the flesshe, wholy to exercise thy selfe in ỹ fruites of the spirit.

¶ The secōd table of the lawe of God contayning sixe commaundementes, wherein is declared our duty towarde our neighbour.

¶ The. v. Commaundement.

Exod. xx HOnour thy Father & mother that thy dayes may be made long vpō the land, vvhich the Lord thy God geueth thee.

The Confirmations.

Leui. xix Ye shall reuerence euery man hys father and his mother.

Leuit. 20 Whosoeuer he be that curseth his father or his mother, let him dye for he hath cursed his father and mother, his blood be vpon hym.

Exod xxi He that smiteth hys Father or mother let him be slayn for it.

Deu. 21. If any man haue a sonne that is stubburne and disobediente, that hee wil not herken vnto ths voice of his mother, and they haue chastened him, and he wil not herken vnto them: then shall hys father and his mother take hym, and bring him out vnto the elders of that city, and vnto the gate of the same place, and say vnto the elders of the citye: This our sonne is stubburne & disobediente, & will not herken vnto our voyce, hee is a riotour and a dronkard. And all the men of that citye shal stone him with stones vnto death.

Deut. 27 Cursed be he that curseth his father & hys mother, & al the people shal say. Emē

By

My son, hear thy fathers doctrine, & forsake not the lawe of thy mother. For that shal bring grace to thy heade, & shalbe as a cheine about thy necke. Prouerb. i

A good child wil harke to his fathers warning, but he that is skornful, wil not heare when he is reproued. Prou. xiii

He that hurteth his father, or shutteth out his mother, is a skorneful and an vnworthy son. Prou. xix

Who so robbeth his Father and mother, and sayth it is no sinne, the same is like vnto a destroyer. Prou. 28

Who so laugheth his father to scorn & setteth his mothers cõmaundement at naught, the rauens pick out his eies in ỹ valley, & deuoured be he of ỹ yong egles. Proue. 30

The lord wil haue ỹ father honored of ỹ children, & loke what a mother cõmãdeth her children, he will haue it kept. Eccles. iii.

Who so honoreth his father, shal haue a ioy of his owne children, and when hee maketh his prayer, he shalbe heard.

He that honoreth hys father, shal haue long lyfe, and he that is obedient for the Lordes sake, hys mother shall haue

toy of him.

He that feareth the Lord, honoureth his father and mother, and doth them seruice, as it were vnto the Lord himselfe.

Honour thy father in deede, in woord and in al pacience, that thou mayst haue gods blessing, and his blessing shal abide with thee at the last.

The blessing of the father buildeth vp the houses of the childrē, but the mothers curse rooteth out the foundacions.

Reioyce not when thy father is reproued, for it is not honoure vnto thee, but a shame. For the worship of a mans father is his own worship, and wher thy father is without honor, it is the dishonestye of the sonne.

My sonne make muche of thy father in his age, and greue him not as long as he liueth. And if his vnderstanding faile, haue pacience with him, and despise him not in thy strength. For the good deede thou shewest to thy father, shall not bee forgotten, and when thou thy self wantest, it shalbe rewarded thee (and for thy mothers offence thou shalt be recompensed with good, yea it shalbe founded for

thee

thee in righteousnesse) and in the day of trouble thou shalte be remembred: Thy sinnes also shal mealt awaye, like as the yse in the ayre and warme weather, but he that forsaketh his father, shall come to shame, and he that despiseth hys mother, is cursed of God.

Childzen, obey your fathers and mothers in the lozd, foz that is right. Honoz thy father and mother, the same is the commaundemente in the pzomise, that thou maist pzosper, & liue long on earth. Ephe. 6.

¶ *The sixt commaundement.*

Thou shalt not kill. Exo. xx

The confirmations.

Who so sheddeth mans bloud, by man shall his bloud be shed. Foz in the Image of God did God make man. Gen. 19.

Thou shalte not hate thy bzother in thy hart. &c. Leuit. 19

Thou shalt not auenge thy self noz be mindful of wzong against the childzē of my people, but shalt loue thy neighbour as thy selfe, I am the Lozd.

He that killeth any man, let him dye the death. Luit. 24

Deut. 27 Cursed be hee that smiteth his neighboure secretely, and all the people saye Amen.

Math. v Ye haue heard that it was saide vnto them of the olde time. Thou shalte not kyll. Whosoeuer kylleth, shalbee in daunger of iudgemente. But I saye vnto you, that whosoeuer is angrye wyth hys brother, shalbe in daunger of iudgemente. &c.

Ye haue heard that it was said, thou shalt loue thy neighboz, and hate thine enemy. But I say vnto you, loue your enemies.

Blesse them that curse you. Doo good to them that hate you. Praye foz them, which hurte you & persecute you, that ye may be the childzē of your father whiche is in heauen. Foz he maketh hys sun to arise on the euel and on the good, and sendeth rayne on the righteous, and on the vnrighteous.

Luke. vi. Be ye merciful, as your father is mercifull. Iudge not, and ye shal not be iudged. Condemne not, & ye shal not be condemned. Fozgeue, and ye shalbe fozgeuē

Geue

Geue and it shall be geuen to you, good measure and pressed down, and shakē together, and running ouer shal men geue into your bosom. For with the same measure that ye mete withall, shal other men mete to you agayn.

Recompence to no manne euell for euyll. Rom. 12

If it be possible (as much as is in you) liue peaceably with all men. Dearly beloued, auēge not your selues, but rather geue place vnto wrath. For it is written Deut. 32 vengaunce is myne, and I will reward, sayth the Lord. Therfore if thine enemy honger, feede him: if he thirste, geue hym drinke. For in so doing, thou shalt heape coles of fire vpon his head. Be not ouercome of euell, but ouercome euell wyth goodnes.

Be angry, and sinne not. Let not the sunne go down vppon your wrath, neyther geue place vnto the backebiter. Eph. 4

Let all bitternes, and fearcenes, and wrath, & rozing, and cursed speaking be put awaye from you, with all maliciousnes. Be ye curteous one to another, mer-

cifull, forgeuinge one an other euen as God for Christes sake hath forgeuē you.

1. Iohn. 3 He that hateth his brother is a manslayer. And ye know ẏ euery manslayer hath not euerlasting life dweling in him.

1. Iohn. 4. This cōmaundemēt haue we of god, that he which loueth god, shuld also loue his brother.

¶ *The seuenth commaundement*

Exod xx. Thou shalt not commit aduoutry.

The confirmations.

Leuit. 18 Thou shalt not lye with thy neighbors wife to defile her self wyth sede.

Leui. xix Thou shalte not make thy daughter common, that thou wouldest cause her to be an whore, leaste the land also fal to whoredome, and be ful of wickednes.

Deu. 22. If a man be found lying with a woman that hath a wedded husbande, they shal dye both of them, both the man that lay with that wife, and also the wife, and so shalt thou put away euel from Israel.

Deut. 23 There shalbe no whore of the daughters of Israell, nor whore keeper of the sonnes of Israell.

Deut. 27 Cursed be he that lieth with his neighboures

boures wife, and al the people shall saye. Amen.

The lippes of an harlot are a drop- Prouer. v
ping hony combe, and her throte is more glistering then oyle. But at the last she is as bitter as wormwode, and her tong as sharpe as a. ii. edged sword. Her feete go down vnto death, and her steppes pearse through vnto hell.

Be glad with the wife of thy youth. Louing is the Hinde, and frendly is the Roo. Let her breists alway satisfy thee, & hold thee euer contente with her loue. O my son, why wilte thou haue pleasure in an harlot, & embrase the bosome of another woman. Euery mans wayes are open in the sighte of Lorde, and he pondereth all theyr goynges. The wickednes of the vngodly shall catche himselfe, and with the snares of his owne sinnes shall he be trapped.

Kepe the from the euil woman, and Prouer. vi
from the flattering tonge of the harlotte that thou lust not after her beauty in thy hart, and least thou be take with her fair lookes. An harlot will make a mā to beg his bred, but an honest woman will seke

about

about to get her liuing. May a man carry fire in his body & in his clothes, & not be brēt: or can one go vpon whot coles, and his fete not be hurt? Euen so, whosoeuer goeth into his neighbours wife, and toucheth her, can not be vngilty.

Who so committeth aduoutry wyth a woman, he is a foole, and bringeth his life to destruction. He getteth himself also shame and suche dishonor, as shall neuer be put out.

Reade the seuenth Chapter of the Prouerbes.

Prou.23 An whore is a deepe graue, and an harlot is a naro w pit. She lurketh like a theef, and bringeth vnto her such men as be ful of vice.

Prou.29 He that kepeth cōpany with harlots, shall come to beggary.

Read the.xxiii.chap. of Ecclesiasticus

Tob.iiii My son kepe thee wel from al whoredome, and besyde thy wyfe see that no faute be knowen of thee.

Iob.xxxi. If my hart hath lusted after my neighboures wyfe, or if haue layde wayte at hys dooze. Oh then lette my wyfe bee an other mans whoze, and let other men lye

lye wt̄ her. For this is a wickednes & sin, that is worthy to be punished, yea a fyre that shall vtterlye consume and roote out all my substaunce.

Whoredome, wyne and dronkennes take the hart away. Ose. 4.

Ye haue hard, that it was sayd to thē of old time, thou shalt not commit adultry. But I say vnto you, that whosoeuer loketh on an other mans wife to lust after her, hath committed aduoutry wyth her alredy in his hart. Math. v

If anye that is called a brother bee a fornicatour, with him that is suche see that ye eate not. 1. Cor. 5

Neyther fornicators, neither aduouterers, neither weakelinges, neither abusers of them selues with mankind, shall enherite the kingdome of God. 1. Cor. vi.

Let vs not be defiled with fornicatiō, as some of them were defiled with fornicatiō, and fell in one day .xxiii. thousand. 1. Cor. x.

As for fornication and all vnclenes, let it not once be named among you, as it becōmeth Saynctes, or filthines, or folish talking, or iesting which ar not comely, but rather geuing of thanks. For this Ephe. v

ye know

ye know that no whoremonger, nor vn-
clean parson, hath any enheritãce in the
kingdom of Christ, and of God.

1. The. iiii. This is the will of God, euen your ho-
lines, that ye should abstaine from forni-
cion, and that euerye one of you shoulde
know how to keepe his vessell in holines
and honor, and not in the lusse of concu-
piscence, as the hethen, which know not
God.

Heb. 13 Wedlocke is honorable amonge all
men, and the bed vndefiled, As for whore-
mongers and aduouterers GOD shall
iudge them.

Apoca. 12 Whoremongers haue theyr parte in
the lake that burneth with fire and bri-
stome.

¶ *The eight commaundement.*

Exod. xx Thou shalt not steale.

The Confirmations.

Leuit. 19 THou shalte not doo thy neighboure
wrong, neither rob him violẽtly, nei-
ther shal thy workmans labour abide w
thee til the morning.

Ye shall not steale, neither lye, nether
deale falsly one with an other.

Ye shall doo no vnrighteousnes in
iudgement

ladgement, in metyarde, in weight or in
measure, true balances, and true waights
shall ye haue. I am the Lord.

If thou sellest ought vnto thy neigh- Leu. xxv.
boure, or biest of thy neighbors hande, ye
shal not disceaue one an other. If thy bro
ther be waxen poore, and fallen in decay
with thee, thou shalt relieue him, that he
may liue with thee. Thou shalt not geue
him thy mony vpon vsury, nor lend hym
thy corn for increse. Thou shalt not take
vsury of him, for vauntage.

If one of thy brethren among you be Deut. xv.
poore within any of thy gates in thy lād
whiche the Lorde God geueth thee, thou
shalt not harden thy hart, nor shut thyne
hande from thy poore brother, but open
thyne hand vnto him, and lend him sufficient
for his neede which he hath.

The land shal neuer be without poore,
and therfore I commaund thee saying:
Thou shalt spē thyne hand vnto thy bro
ther that is nedy and poore in thy land.

Who so kepeth cōpany wyth a thefe, Prou. 29
hateth his owne soule.

Wo be to thee that spoylest, for thou Esay. 33.
thy self shalt be spoyled.

Weake

Esay.58. Breake thy breade to the hungry, and bringe the poore wanderinge into thine house.

Esay.58. Eccliv Zacha.v. Whē thou seest a naked man, couer him, and so shalte thou not despise thy flesshe.

The theefe is cursed of God, and all that he hath shal come to nought, shame and sorow goeth ouer the theefe.

Tob.2 Anna old Tobies wife, went daylye to the weauing woorke, and looke what liuing she coulde get with the labour of her handes, she broughte it home. And it happened that she toke a kid, & brought it home. And when her husband herd it cry hee sayde, looke that it be not stollen, if it be, restore it again to the owners. For it is not lawfull for vs to eate or touch any thing that is stollen.

Tob.4 Geue almes of thy goods, and turne neuer thy face from the poore, so shall it come to passe, that the face of the Lorde shall not bee turned awaye from thee. Bee mercifull after thy power. If thou haste much, geue plenteouslye, if thou haste litle, do thy diligence, gladly to geue of that little, for so gatherest thou thy self a good

a good reward in the day of necessitye. For mercy deliuereth from al sinne, and from death, and suffreth not the soule to come in darkenesse.

Behold Lord, sayd Zacheus, the half of my goods do I geue to the poore. And if I haue done any wrong, I restore him fourefold. Luke. 19.

Neither theues, neither pillers shall inherite the kingdome of God. i. Cor. vi.

Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he maye geue vnto him that needeth. Ephe. iiii

¶ *The. ix. comaundement.*

Thou shalt not bear false witnes against thy neighbour.

Thou shalt not accept a vayne tale, nether shalt thou put thy hande with the wicked to be an vnrighteous witnes. Exo. xxiii

If an vnrighteous witnes rise vp against a man to accuse hym of trespasse, then both the men which striue together shall stande before the Lorde, before the priestes and the iudges, whiche shalbe in those dayes, and the iudges shall Deu. xix

make

make diligent inquisicion. And if the wit nesse be found false, & that he hath geue false witnesse agaynst his brother, then shall you do vnto him, as he had thought to do to his brother. And thou shalt put a way euel from thee.

Deut. 27 Cursed be he that taketh a reward to slea the soule of innocent bloude, and all the people shall say. Amen.

Prouer. vi The Lord hateth a false witnes that bringeth vp lies.

Prou. xix A false witnes shall not escape vnpunished, and hee that speaketh lies, shall perishe.

Prou. xxi A false witnes shall perishe, but hee that is a true man, boldly speaketh that he hath heard.

Pro. xxv Who so beareth fals witnes against his neighbour, he is a very club, a sword and a sharpe arow.

Sapient. i The mouth that lieth, slayeth the soule.

Psa. vi Thou, O Lord, wilt destroy all them that speake lies.

Eccles. iiii In no wise speake agaynst the word of truth, but be ashamed of thy lying.

Vse not to make anye manner of ly, for the custome therof is not good.

A theft

A theefe is better, then a man that is accustomed to lie, but thei both shal haue destruction to heritage. Eccle. 20.

The two Elders that bare wytnes against Sulanna, wer stoned vnto death. Dani. 13.

Out of the hart come false wytnesses, and those defile man. Math. 15.

Euyll speakers shall not inherite the kyngdome of God. 1. Cor. vi.

Put away lying, and speake euery mā truth vnto his neighbour, forasmuch as we are members one of an other. Ephe. 4.

Al lyers shal haue their part in the lake that burneth with fire and brymstone. Apoca. 21.

¶ *The tenth commaundement.*

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbors wyfe, his seruant, his maid, his oxe, his asse, nor any thing that is thy neighbour. Exod. xx.

☞ The confirmations.

Keepe thy hart with all diligence, for there vpon hangeth lyfe. Prou. 4.

God hateth an hart that goeth about with wicked imaginacions.

Take heede ỳ thou lust not in thy hart after the beautye of a straunge woman. prou. vi.

Euil thoughts ar abominaciō to ỳ lord prou. xv.

Math. v. Whosoeuer looketh vpon another mās wife, lusting after her, hath cōmitted adultry with her already in his hart.

Math. xv. Out of the hart procede euil thoughts, and those defyle man.

Mark. 4. The cares of thys worlde, and the deceitfulnesse of ryches, and the lusses of other thinges choke the word, and make it vnfruitfull.

Luke. 21. Take heede to your selues, least at any time your hartes be ouercome wyth the cares of this lyfe.

Rom. vii. I had not knowē what lust had mēt, except the law had sayd, thou shalt not lust.

Rom. xiii. Make not prouision for the flesh, to fulfyll the lusses of it.

Colos. iii. Mortifye your earthy members, fornycacion, vnclennes, vnnaturall lust, euyll consupiscence. &c.

i. Tim. vi. Godlynes is great riches, if a man be content wt that he hath. For we brought nothing into the worlde, neyther can we cary anye thing out. But when we haue foode and raymēt, let vs be content therwith. They that haue a minde to be rich, fal into temptaciō and snares of the deuil, and into many foolish and noysome lusses,

lustes, whiche drowne men in perdicion and destruction. For couetousnes is the roote of al euil, which whyle some lusted after, they erred frō the fayth, and tangled them selues wyth manye sorrowes. But thou man of God, flee such thyngs. Followe righteousnes, godlynes, fayth, loue, pacience, meekenes, &c.

Let your conuersacion be without couetousnes, and bee content with suche thinges as ye haue already. Heb. xiii.

Loue not the worlde, nor those thinges that are in the worlde. For all that is in the worlde, as the concupiscence of the flesshe, and the lust of the eyes, & the pryde of the lyfe, is not of the father, but is of the world. And the world passeth awaye, and the lust therof. But he that doth the wyll of God, abideth for euer. 1. Iohn. ii.

¶ *The summe of these ten commaundemēts, and all other lawes of God.*

THou shalt loue the Lord thy God wt al thy hart, with al thy soule, with al thy minde, and with all the vttermost of thy power. This is the first and greatest commaundement. The other is lyke vnto this, loue thy neighbour as thy self. In Math. xxii.

these two commaundementes are contayned the whole law and prophetes.

Rom. xiii. Owe nothing to any man, but that ye loue one another. For he that loueth another, hath fulfilled the law. For these commaundements: Thou shalt not commit aduoutrye. Thou shalt not kyll. Thou shalt not steale. Thou shalt bear no false witnes. Thou shalt not lust, and al other commaundementes are briefelye comprehended in these woordes: Loue thy neyghbour as thy selfe.

i. Timo. i. The end of the law is charity, that cõmeth out of a pure hart, and a good conscience, and a fayth not fayned.

Math. 7. What so euer ye would that mẽ should do vnto you, do ye euẽ the same to them also, for this is the law and the prophets

¶ Of Repentaunce.

¶ What Repentaunce is.

REpentaunce is an inward sorrow of the mynde, wrought by the holy goost for the synnes to fore committed against God, ioyned both wyth perfect faith to be forgeuẽ for Christes sake, and also wyth a ful determined purpose from hẽcefoorth

to

to amend, and to leade a new lyfe.

¶ Probations out of the holy scriptures.

I now reioyce, not that ye wer sorye, but that ye so sorowed, that ye repented. For ye sorowed godli, so that in nothing ye were hurt by vs. For the sorowe that is wrought by God, causeth repentaūce vnto saluacion, not to be repented of, cōtrarywise worldly sorow causeth death. ii. Cor. vii

The seruant of God must informe thē that resist, if ỳ God at any time wil geue them repentaūce, for to know the truth, and that they may come to them selues a gaine out of the snare of the deuil, which are holden him captiue of at hys wyll. 2. Tim. 2.

Conuert thou me, O Lord, and I shall be cōuerted, for thou art my Lord God. Yea assoone as thou turnest me, I repented, & assoone as thou shewedst (my sins) vnto me, I smote my thyghe, yea I was confounded, and right greatly ashamed. Ierem. 31.

O Lord, turne thou vs vnto thee, and so shall we be turned. Lamen. v

I will poure cleane water vpon you, & ye shall be cleane: yea from all your wickednesses and from al your Idoles shall I clense you. A new hart also wil I geue Ezech. 36.

you, and a newe spirite wyll I put into you. As for that stonye hart, I wyll take out of your body, and geue you a fleshye hart. I wyl gyue my spirite among you, and cause you to walke in my commaũdementes to keepe my lawes, and to fulfyll them. And ye shall be my people, and I wyll be your God.

Psal. 80. O thou God of hostes, turne thou vs, and shew vs the light of thy coũtenaũce, and so shall we be whole.

¶ *Of the fruites of repentaunce declared by the woord of God.*

Esay. lv. SEeke the Lord while he may be foũd, and cal vpon him, while he is nye. Let the vngodly mã forsake his own wayes, and the vnrighteous his own imaginacions, and turne agayne vnto the Lord: So shal he be mercyful vnto him, and to our God, for he is very redy to forgeue.

Ierem. 4. O Israel, if thou wylt turne thee, then turne vnto me, sayth the Lorde. And if thou wilt put away thine abhominaciõs out of my sight, thou shalt not be moued. Be circumcised in the Lord, and cut away the foreskin of your hartes, that my indignacion breake not forth like fire, & kyndle

kindle, so ỹ no man mai quēch it, because of the wickednes of your imaginacions.

If the vngodly wil turne awaye from al his synnes that he hath done, and kepe all my commaundementes, and doo the thing that is equal and right, doutles he shall lyue, and not dye. As for all hys synnes that he did before, they shall not be thought vpō, but in his ryghteousnes that he hath done, he shall lyue. Ezech. 18.

For haue I any pleasure in the death of a synner: sayth the Lord God, but rather that he conuert and liue. Be conuerted, and turn you cleane frō al your wickednes, so shal ther no syn ds you harm.

Cast away from you all your vngodlynes that ye haue done.

Make you new hartes, and a newe spirite. Wherfore wyl ye dye (O ye house of Israel) seyng I haue no pleasure in the death of him that dyeth, sayth the Lorde God, Turne ye then, and ye shall lyue.

As truly as I lyue, saith the Lord god, I haue no pleasure in ỹ death of the wicked, but muche rather that the wycked turne from his way and lyue. Turn you turn you frō your vngodly waies, O ye Ezech. 33.

house of Israel? Oh wherfore will ye dye?

The wickednes of the wicked shal not hurt hym, when soeuer hee conuerteth from hys vngodlynes.

Zacha.i. Turne you vnto me (sayth the Lord of hostes) and I wyl turne me vnto you.

Ioel.ii. Turn you vnto me with al your harts, with fasting, weepyng and mournyng. Rent your hartes, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercyful, long suffering, and of great compassion, and redy to pardon wickednes.

Math.3. Repent of the lyfe that is past, for the kingdome of heauen is at hand.

Bring forth the fruites of repentance. For euen nowe is the axe put vnto the roote of the tree, so that euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fire.

Math.ix. I am not come to cal the righteous, but synners to repentaunce.

Math.xi. Come vnto me all ye that labour and are laden, and I wyll ease you.

Mark.i. Repent, and beleue the Gospell.

Luke.15. I say vnto you, that ioy shal be in heauen ouer one sinner that repēteth, more

then

then ouer ninety and nyne iuſt perſons, which neede no repentaunce.

The ſonne of man is come to ſeeke & to ſaue that which was loſt. Luk. xix.

Repent and conuert, that your ſynnes may be done away. Actes. iii.

As ye haue geuen your members ſeruauntes to vnclennes, and to iniquitye (frō one iniquiti to another) euen ſo now geue ouer your members ſeruants vnto righteouſnes, that ye maye be ſanctified. Rom. vi.

Put of that old man, which is corrupt according to the deceiueable luſtes, and be ye renued in the ſpirite of your mind, putting on ý new man, which after god is ſhapē in righteouſnes & tru holines. &c Ephe. 4.

Mortify your earthy members, fornicacion, vnclennes, vnnaturall luſt, euyll coneupiſcence, and couetouſnes, whych is woorſhippyng of Idoles, for whyche thinges ſake the wrath of God vſeth to come on the diſobedient childrē, among whom ye walked ſometime, when ye lyued in them. Vnt now put ye alſo away from you al ſuch thinges, wrath, fearcenes, maliciouſnes, curſed ſpeaking, fylthy communication. Lye not one to an Coloſſ. iii.

other

other, seing that ye haue put of the olde man with his woorkes, and haue put on the new man, which is renewed into the knowledge and image of him that made him. Therfore as the elect of God, holy & beloued, put on tender mercy, kyndnes, humblenes of mynde, mekenes, long suffering, forbearing one another, and forgeuing one an other. As Christ forgaue you, euen so do ye. Aboue al these things put on loue, which is the bond of perfection. And whatsoeuer ye do in woord or dede, do al in the name of the Lord Iesu, geuing thākes to God the father by him.

¶ Of Baptisme.

¶ What Baptisme is.

Titus. iii. Baptisme is the ordinaunce of Christ to washe euerye beleuyng Christian with water, in the name of the father, & of the sonne, and of the holy ghost.

Saynte Paule calleth Baptisme the fountain of the new byrth, and renuing of the holy ghost.

¶ Probations out of the holy scriptures.

Math. 28. All power is geuen vnto me, in heauen and in earth. Go ye therfore & teach all

all nacions, baptising them in the name of the father, & of the sonne, & of the holye ghost, teaching them to obserue althings what so euer I commaunded you.

Go ye into al the world, and preach the Gospell to euery creature. He that beleueth, and is baptised, shall be saued. But he that beleueth not, shal be condemned. Math. 16.

Except a man be borne from aboue, he cannot see the kingdome of God. Iohn. 3.

Verely, verely I saye vnto thee, except a man be borne of water, and of the spirite, he cannot enter into the kyngdome of God. That which is borne of the flesh, is flesh, and that which is borne of the spirite, is spirite.

¶ *To what vse baptisme was vsed.*

First to be a sure seale and an euident testimony vnto vs, that God the father for his sonne Iesus Christes sake hath frely forgeuen vs all our synnes, receyued vs into his fauour, and geuen vs the holy gost, by vvhom vve are borne a nevv not of mortall, but of immortal seede, by vvhom also vvee are made the sonnes and heyres of God, and through fayth reckoned pure & holy in hys godly sight.

Proba-

Probations out of the holy scripture.

Marke. 16 He that beleueth, and is baptised, shal be saued.

Actes. ii. Repent you of your sinnes, and be baptised euerye one in the name of Jesus Christ for the remission of sinnes, and ye shal receiue the gift of the holy ghost.

Eph. v. Christ loued the congregacion & gaue him selfe for it to sanctifye it, and clensed it in the fountayn of water throughe the woord, to make it vnto him selfe a glorious congregaciō, without spot or wrynkle, or any such thing, but that it shoulde be holy, and without blame.

Titus. iii. Not by ẏ dedes of righteousnes, which we wrought, but according to his mercye hath hee saued vs by the fountayne of the newe byrth, and renuing of the holye ghost, which he shed on vs aboundantlye throughe Jesus Christ our Sauioure, that wee iustified by hys grace, shoulde be made heires according to the hope of eternall lyfe.

1. Pet. 3. Baptisme saueth vs, not the putting a way of the filth of ẏ flesh, but in ẏ a good conscience cōsenteth to God by the resurreation of Jesus Christe, whych is on the right

right hand of God, & is gone into heauē.

Secondlye, to put vs in remembraunce, that for asmuch as vve are beccme the soldiours of Christ, vve ought so long as vve lyue, valeanrly to fight agaynst the deuyll, the vvorld and the flesh, to mortify all vncleane lustes, to dye vnto sinne, and to ryse agayne nevve men bearyng the image of Christe, and fashioning our conuersacion and manners after hys example, that vve may learne the Lord our God iu suche holynes and ryghteousnes as is allovved before him al the dayes of our lyfe.

Probations out of the holy scripture

Know ye not, ẏ al we which are baptised into Jesu Christ, are baptised to dye with him? We are buried then wͤ him by baptisme for to die, ẏ lykewise as Christ was raised frō death by the glorye of the father, euen so we also should walke in a new life. For if we be graft in death like vnto him: euen so shall we be partakers of the resurrection, knowyng thys ẏ our old man is crucified wͤ him also, that the body of sin might vtterly be destroyed, ẏ hēceforth we should not be seruāts vnto sin. For he that is dead, is iustified from sinne. Rom. vi

sinne. Wherfore if we be dead wt Christ, we beleue that we shall also liue wt hym.

Gala. 3. All ye yt are baptised haue put on Christ

Collo. 2. Ye are buried wt Christ throughe baptisme, in whom ye are also risen agayne throughe faith, yt is wrought by the operacion of God, which raised him frō death.

Collo. iii. If ye then be risen againe with Christ, seeke those things which ar aboue, wher Christ sitteth on the right hande of God. Set your affection on heauenly thinges, and not on earthlye thinges. For ye are dead, and your life is hid with Christ in God. When so euer Christ, which is our lyfe, shall shew hym selfe, then shal ye also appeare with him in glory.

Of the Lordes Supper.

What the Lordes Supper is.

The Lordes supper is an holye & heauenly banket, in the which the faithful Christians, besides yt corporall eating of the bread, and the outwarde drinking of the wine do spiritually throughe fayth both eate the body of Christ, and drynke his bloud, vnto the cōfirmacion of their faith, the comfort of their cōscience, and the saluation of their soules.

¶ Th

¶ To what vse Christ did institute hys holy Supper.

First to put vs in remembraūce that his body vvas broken, and his bloud shed for our redempcion.

Probacions out of the holy Scripture.

The Lorde Jesus, the same night in the which he was betrayed, tooke bread, & when he had geuen thanks, he brake it, and gaue it to his disciples, saying: take ye & eate, this is my body, which is broken for you. This doo ye in the remembraunce of me. After the same maner also hee tooke the cup, when Supper was done saying: this cup is ỹ new Testamēt in my bloud. This do, as oft as ye drinke it in remēbraūce of me. For as oft as ye shal eate this bread, & drinke of this cup, ye shal shew the Lords death til he come. 1. Cor. xi.

When they were eating, Jesus tooke bread, & when he had geuen thankes, he brake it, & gaue it to his disciples, & sayd: take, eate, this is my body. And he tooke the cup & thanked, & gaue it them, saying drinke ye al of this. For this is my bloud (which is of the newe testament) that is shed for many, for the remission of sins. Math. 26.

As

Mar. 14. As they did eate, Jesus tooke bread, & when he had geuen thankes, he brake it and gaue it to them, and said, take, eate, this is my bodye. And he tooke the cup, & when he had geuen thankes, he tooke it to them, & they al dranke of it, & he sayde vnto them: This is my bloud of the new testament, which is shed for many.

Luk. 22. He tooke bread, and when he had geuē thankes, he brake it, and gaue vnto thē, saying: This is my body which is geuen for you. This doo in the remembraunce of me. Likewise also whē he had supped, he tooke the cup, saying: This cup is the new testament in my bloude, whyche is shed for you.

Secondly to stur vs vp vnto thankes geuing, while we cōsider how precious, great, and inestimable benefites we haue receued of God the father, by the death of his son, as deliuerance from Sathan, fredome from the curse of the law, forgeuenes of sinnes, the fauour and good wyl of God, quietnes of conscience, the holye ghost, righteousnes, victory agaynst synne, death and hell, saluation, and finally euerlasting lyfe. That we shoulde not be vnthankfull, but rather

ioyfully

ioyfully brast out into all kind of spirituall prayses, laudinge and magnifieng God the father for these his most hie and singulare free giftes, the Lord christ did institute this holy supper. Therfore is it called of the aũcient Doctours, Sacramẽtum Eucharistie, the Sacrament of thankes geuing.

Probations out of the holy scripture.

All that beleued, continued dayly w̃ one accord in the temple and brake bred from house to house, and dyd eate theyr meate together with gladnes and singlenes of hart, praysing God. Acte. 2.

Is not the cup of thankes geuing for the which we geue thanks, partaking of the bloud of Christe? Is not the breade, which we breake partaking of the bodye of Christ? 1. Cor. x

Thirdly to put vs in remembrance that as the bread, which we eat at the Lordes table, is made of many graynes, one loafe, & the vvine pressed together of sodry grapes is made one vvine: so vve beinge many, are one body, vvherof Christ is the head And because vve all are one body, vve ought all to be beneficiall one to an other, one to beare vvith an other, one to vvish vvel vn

to an other, to do one for an other, what-
soeuer we be able euē to the vttermost of
our povver, as oure heade Christe for oure
helth & saluatiō disdained not to bestovv
his verye life, and to suffer death, euen the
death of the crosse for our redempcion.
And as vvee presentlye at the receyuinge
of the holye misteryes of Christes bodye
and bloud, do enioy through faith in gods
promises all the benefits, vvhich Christ ob
tained for vs by his blessed death & glori-
passiō, so likevvise ought they that be par
takers of the Lordes table (euery one accor
ding to theyr hability) at that present to be
beneficial to the poor members of Christ,
and somwhat to geue that may releue thē,
and euer after also, when occasion is geuē,
gladlye to destribute vnto the nedy some
porciō of theyr goods, wherwith god hath
endued them. That this was the custome
in the Apostles time, and in the primatiue
church, yea and long after, till the popishe
Masse had driuen out of the Churche the
right vse of the Lordes supper it is euident
inough by diuers testimonies both, of the
holy scriptures and of auncient histories.

That

That vv are all one body

Probations out of the holy scripture

As we haue manye members in one body, and all members haue not one office, so we being manye are one body in Christ, and euery man amõg our selues one an others members. Rom. xii

We though we be many, yet are one bread and one body, in asmuch as we al are partakers of one bread. i. Cor. x

As the body is one, and hath manye members, and al the membets of one bodye, though they be many yet ar but one body, euen so is Christ: for by one spirite are wee all baptised to make one bodye whether we be Iewes or Gentils, whether we be bonde or freely haue al dronke of one spirite. For the bodye is not one member, but many. &c. Therefore if one member suffer, all suffer with him. If one member be had in honor, al members be glad also. Ye are the body of Christ and members one of an other. i. Cor. xii

Of the destribution to the needy.

Act.ii All that beleued kepte them selues to-
gether, and had all things common, and
sold their possessions and goods, and par-
ted them to al mē, as euery mā had nede.

Act.iiii Great grace was there with al them
that beleued. Neither was there anye a-
mong them that lacked. For as manye
as were possessoures of landes or hou-
ses, solde them, and broughte the price
of the thynges that were solde, and
layde it downe at the Apostles feete, and
destribution was made vnto euery man
according as he had nede.

Rom.12 Distribute vnto the necessity of the
sayntes. Be redy to harbour.

i.Cor.xvi As concerning the gathering for the
Saintes, let euery one of you vpon some
Saboth day put a side, and lay vp what-
soeuer is meete. &c.

2.Cor.viii It is not my mind, that other bee set
at ease and ye broughte into combrance
but that there bee egalnes nowe at thys
time, and that your aboundaunce maye
sucker theyr lacke, and that theyr aboun
daunce may supply your lacke, and that
there maye bee equalitye, agreeinge to
.xxvi that whiche is written: Hee that hadde
much

much, had not the more aboundaunce, & he that had little had neuer the lesse. &c.

Read the Chapter.

Of the ministring to the Saynts, it is i. Cor. ix.
but superfluous for me to write vnto you For I know the redinesse of your mynd &c. yet this I saye, hee that soweth little, shall reape little, and hee that soweth (in geuinge) largely and freelye, shall reape plenteously. And let euery man do accordinge as hee hath purposed in his harte, not grudgingly or of necessity. For god loueth a cheareful geuer. God is able to make you rich in all grace, that ye in all thinges hauing sufficient vnto the vttermosse, maye be riche vnto all manner of good workes, as it is writtē, he hath spar psal. cxi
sed abrode, & hath geuen to the poore, his righteousnes remaineth for euer.

The office of thys ministration not ii. Cor. ix
onely supplieth the nede of the saynctes, but also is aboundaunt here in, that for this laudable ministring, thanks might be geuen to god of many: whiche prayse god for the obedience of your consentinge to the Gospel of Christe, & for your singlenes in destributing to them and to

all men, and in theyr prayers for you, which long after you for the aboũdante grace of God in you. Thankes bee vnto God for his vnspeakable gift.

¶ The duty of all estates and degrees.

¶ The duty of the hye Powers and of the other temporal Magistrates.

THe duty of the high powers & of the other temporal rulers is to be learned in the law of God, to maintaine pure & chriſten religion, to nouriſhe and defend the Preachers and Studientes of Gods woorde, to baniſhe all falſe religion and Idolatrye, to puniſhe, yea and if they will not tourn, to kill the preachers and mainetainers of falſe doctrine, to iudge equally and indifferently with out parcialitye, to take no bribes, nor to oppreſſe the common people, but to care for them, as a father for his childzen to defende the good, to correcte the euell, to aduaunce vertue, and to puniſh vice.

That they oughte to be learned in the lavves of God.

Prob

Probations out of the holy scripture.

The kinge shall not multiplye horses to himselfe, neither ought he to multiply wiues vnto him self, least his hart turne away neither shall he gather him siluer and gold to much. And when he is set vp on the seate of hys kingedome, hee shall write him oute a copye of this lawe in a booke. And it shalbe wyth hym, and hee oughte to reade therein all the dayes of his life that he maye learne to feare the Lord his God, and to kepe all the wordes of this lawe and these ordynances for to do them, and that hys harte aryse not aboue hys brethren, and that he turne not from the commaundement to the righte hand or to the lefte, but that he may prolong his dayes in his kingdome. Deut. 7

Let not the boke of thys law depart out of thy mouth, but record therin daye and nyght, that thou maist obserue and doo according to all that is written. For then shalte thou make thy waye prosperous, and then shalt thou do wisely. Iosue. i.

Psal.ii. Get ye vnderſtandinge nowe O ye kinges, bee learned yee that iudge the earth. Serue the Lorde in feare and reioyce (vnto him) with reuerence. Kiſſe the ſonne leaſt he be angry, and ſo ye periſh not the right way.

Sapi.vi, If your delight be in royal ſeats and ſcepters (O ye kinges of the people) ſette your luſt vpon wiſedom, that you maye raine for euermore, O loue the lighte of wiſdome, al ye ý be rulers of the people.

Reade the.ix. Chapter of the booke of wiſdome.

That they ought not to maintaine pure and Chriſtian Religion.

Probacions out of the holy Scripture.

i.Pa.xxiii 204.26.& xxviii HOw greately king Dauid auaunced gods religion, and ſought his glorye the holy ſcriptures make mencion.

2.Par.13 Aſa king of Juda did that was good and righte in the eies of the Lorde hys God. For he toke away ſtraunge altars and the hill altars, and brake dolvn the images, and cut downe the groues, and commaunded Juda to ſeeke the Lorde God of their fathers, and to doo accordinge to the law, and commaundemente.

Yea

yea he put away all the abhominable I. 3. Reg. 15
dols that his father hadde made. And he
put downe Maacha his mother for bea-
ring rule, becaus she had made images,
and burnte them by the broke Cedron.
The Lord god therfore gaue him and al
his land reast and quietnes.
Ieosaphat king of Juda sēt to his lords, 2. Par. 18
that they should tech in the city of Juda,
and with them he sēt leuites, and priests.
And they taught in Juda, & had the boke
of the law of God with them, and went
about through out all the cities of Juda,
and taught the people. And the fear of the
Lord fell vpon all the kingdomes of the
landes that wer round about Juda, And
they fought not against Ieosaphat. And
the Lord stablished the kingdome in hys
hande, and all they that were in Juda,
brought kinge Ieosaphat presentes, so
that he had aboundaunce of riches and
honour.
Kinge Hezekia put awaye the hill al- 3. Reg. 18
tars, and brake the Images, and cutte
downe the groues and all to brake the
brasen serpent that Moses had made. He
renewed the feast of the passeouer. He or-

dained

31. Par. 31 dayned prieſtes and Leuites to ſerue the Lorde God, and prouided honeſt liuings for them, that they might ſubſtantially applye them ſelues to the lawe of the Lorde. And the Lorde was with hym, ſo that he proſpered in all things, whiche he tooke in hand.

2. Par. 34 The good king Joſia beſides the purginge of Juda and Jeruſalem from hyll altars, groues, karued images, and Images of metall and ſuch other kinds of idolatry, repaired the houſe of the Lord hys God, renued the feaſte of the paſſeouer, read in the eares of all the people the wordes of the lawe of the Lorde, and made a faythfull promiſe vnto the Lord that he and al his people ſhould walke accordynge to the ſtatutes of that booke. And they turned not aſide from the lord God of theyr fathers, ſo long as he liued. The lord god therfore deferred his plage that hee had threatened to Juda, ſuffred Joſia to liue in muche honoure, and broughte hym to hys graue in peace, ſo that hys eyes did not ſe the miſchief that the Lord God afterward brought immediatly vpon Jeruſalem and vpon the inhabitours

habitours of the same.

Kinges shalbe thy nursing fathers, Esay.49.
& Quenes shalbe thy nursing mothers.

That they ought to punish, yea and if they wil not turne, to kil the preachers and mayntayners of false doctrine.

Probations out of the holy scriptures.

If ther rise among you a prophet or a dreamer of dreams, & geue thee a sign Deu.xiii.
or wōder, & ỳ sign or wōder which he hath sayd com to pas, & thē say, let vs go after strange gods, which ỳ hast not knowne, and let vs serue them, harken not thou vnto the wordes of that prophet or dreamer of dreams. For the lord thy god proueth you, to weete, whether you loue the Lord your God with al your harte and wyth al your soule. Ye shal walke after the Lord your God, and feare him, and kepe hys commaundement and hearken vnto hys voyce, serue hym, & cleaue vnto hym. And the Prophete or dreamer of dreames shal dye, because he hath spokē to turne you away frō ỳ Lord your god.

The Prophet whiche shal presume to Deu.18.
speake a worde in my name, whyche I haue not cōmaunded him to speak, or ỳ

he

he speaketh in the name of straũge gods, the same prophet shal dye.

4. Reg. 10 Iehu king of Israel caused al the prieſtes of Baal to be slayne, all the Images to be set oute of the temple of Baal, and to be burnt. He caused also his captaines and men of warre to breake the Image of Baal, and to destroy ẏ house of Baal, so that Baals house was made a draste house vnto this day. And because Iehu thus sought the glory of God, & destroied idolatry with the mayntayners thereof, he liued quietlye in hys kingdome vnto his dying day, and hys children vnto the fourth generaciõ, sat on ẏ seat of Israel.

4. Reg. 23. King Iosia put downe the Ministers of Baal, whom the kinges of Iuda had founded to burne insence in the hyll aulters and Cities of Iuda, that wer round about Ierusalem, and also them that burnt insence vnto Baal, to the Sunne, to the Moone, to the Planets, and to all the host of heauen.

That they ought to iudge equally.

Probations out of the holy Scripture.

Leui. xix Ye shal do no vnrighteousnes in iudgement. Thou shalt not fauour the poore, nor

nor honour the mighty, but in righteousnes shalt thou iudge thy neighbour.

Moses sayde to the Iudges, heare the cause of your brethren, and iudge righteously betwene euerye man and his brother, and the straunger that is with him. Se that ye know no faces in iudgemēt, but heare the small as well as the great, and bee afrayd of no man, for the iudgement is Gods. Deut. 1.

King Iehosaphat sayd also to the iudges: Take heede what ye doo, for ye execute not the iudgementes of man, but of God, whiche is with you in iudgement. Wherfore now let the feare of the Lorde be vpon you, and take heede, and bee doing the thing that pleaseth him. For ther is no vnrighteousnes wyth the Lord our God, that should haue any respect of persons, or take rewardes. 2. Par. xix

A king that sitteth in ỹ throne of iudgement, and looketh well about hym, dryueth away all euyll. Proue. 20

He that sayth to the vngodly, thou art righteous, him shal the people curse, yea the cominalty shal abhor hym. But they that rebuke the vngodlye, in them doth Prou. 24

God

God delyght, and a riche blessyng shall come vpon them.

Judge the thyng that is ryght, O ye
Psa. lviii. sonnes of men.

Sapient. i O loue righteousnes, ye that are the iudges of the earth.

¶ That they ought to take no brybes.

Probations out of the holy scriptures

Exo xxiii Thou shalt take no gyftes, for gyfts blynd the sight, and peruert the wordes of the ryghteous.

Wrest not thou the law, nor know a-
Deut. xvi ny person, neither take any reward, for gyftes blynd the wyse, and peruerte the wordes of the righteous. That whiche is iust and ryght shalt thou follow, ỹ thou mayst lyue, and enioy the lande, whiche the Lord thy God geueth thee.

Exo. xviii Thou shalt seeke out amonge all the people, men of actiuity, and such as feare God, true men, hating couetousnes, and make them heades ouer the people.

Iob. xv. The fire shall consume the houses of such as ar gredy to receiue giftes.

Esay. v. Wo be vnto them that geue sentence with the vngodly for rewardes, but condemne the iust cause of the righteous.

Therfore

Therefore lyke as fire lycketh vppe the straw, and as the flame consumeth the stubble, euē so theyr roote shalbe as corruption, and their blossome shall vanishe away like dust.

He that kepeth his hand that he touch no rewarde, and he whyche stoppeth hys eares, that he heare no coūcel against the innocēt blood, he it is ỳ shal dwel on hye. Esa. xxiii.

¶ That they ought not to oppresse the common people.

Probations out of the holy scripture.

The encrese and prosperity of the cōmons, is the kinges honoure, but the decay of the people, is the confusion of the Prince. Pro. xiiii.

Like as a rozing Lion, and as an hongry Bear, euen so is an vngodly Prince ouer the poore people. Wher the Prince is without vnderstāding, ther is gret oppression & wrong, but if he be suche a one as hateth couetousnes, he shal lōg reign. Prou. 28

When the righteous haue the ouerhād, the people ar in prosperity, but whē the vngodly beare rule, then that people mourne. Proue. 29

With true iudgement the king setteth vppe the lande, but if he be a man that oppresseth

oppresseth the people with gatherings, he
tourneth it vpside downe.

Amos. iiii O heare this word, ye that doo poore
men wrong, and oppres the nedy, ye that
say to your Lordes, bringe hether let vs
drincke.

Therfore the Lord hath sworn by his
holines: The dayes shal come vpon you,
the enemies shall cary you away. &c.

Amos. vi O woe bee to the proude wealthy, to
suche as thincke themselues so sure,
whyche holde themselues for the beste
of the worlde, and rule the house of Isra
ell, euen as they lyste. Ye are taken
out for the euell day, euen ye that sitte in
the stoole of wilfulnes. Ye that lye vpon
beds of Iuory, and vse your wantonnes
vpon your couches, ye that eate the best
lambes of the flocke, & the fattest calues
of ỹ droue, ye ỹ syng at the lute & in play
ing of instrumẽts cõpare your selues to
Dauid, ye that drynke wyne out of gob-
lets, and annoint your selues with ỹ best
oyle, but as for Iosephes hurte, none of
you al are sory for it. Therfore now shal
ye be the first of them that shal be led a-
way captiue, and the lusty cheare of the
wil-

Why Ioseph is here vnderstãd the common people.

wilful shal come to an end. &c. The Lord is minded to smite the great houses. For ye haue turned true iudgement into bitternes, and the frut of righteousnes into woormwood.

O ye that oppres the poore, & destroye ynedy in the land, shal not your destructiō come vpon you, as a water streame? &c. Amo. viii.

O ye heades of the house of Iacob, and ye leaders of the house of Israel: shoulde not ye know what were lawful & right? But ye hate the good, and loue the euyll. Ye plucke of mens skyns, and the flesche from their bones. Ye eate the flesh of my people, and flay of their skyn, ye breake their bones, ye chop them in peeces as it were into a Caldrone, and as flesche into a pot. Now the time shal come, that whē they cal vnto the Lord, he shal not heare them, but hide his face from them, because that through their own imaginacions they haue delt so wickedly. &c. Mich. iii.

Behold here am I, said Samuel to the childzen of Israel, beare record of me before the Lord, and before his annointed. Whose ore haue I taken, or whose asse haue I taken? Whō haue I done wrong to? i. Reg. xii. A mirrour for Magistrates.

to: whom haue I hurt: or of whose hand haue I receiued any bribe, to blynde my eyes therwith, and I wyll restore it you againe: They sayd: thou hast done vs no wrong, nor hurt vs, neither hast thou taken ought of anye mans hand. He sayd vnto them againe, the Lord is witnes against you, & his anointed is witnes this day, that ye haue no euill in my handes.

3. Reg. 12. What chaunced to Rehoboã king Salomons son, for the vngentle entreating of his cõmons, ỹ holy histories do testify. Reade. iii. Regum. xij.

That they ought to care for the cõmons as a father for his children.

¶ Probations out of the holye Scriptures.

Prou. xx. Mercy and faythfulnes preserue the king, and wyth louing kindnes his seate is holden vp.

Ec. xxxii. If thou be made a ruler, pride not thy selfe therin, but be thou as one of the people. Take diligent care for them, & looke well therto, and when thou hast done all thy duty, set thee downe, ỹ thou mayst be mery w̃ thẽ, & receiue a crown of honor.

With how fatherly a care Moses, Samuel, Dauid, & diuers other noble Prin-

ces

tes gouerned their people, the holy scriptures do euidently declare.

That they ought to defend the good, & to correct the euyll, to auaunce vertue, and to punish vice.

¶ Probacions out of the holy scripture.

Learne to do right, applye your selues to equity, deliuer the oppressed, helpe the fatherles to his ryghte, let the wydowes complaynt come before you. Esay.i.

Thus the Lord cõmaũdeth, kepe equity & righteousnes, deliuer the oppressed frõ the power of the violẽt, do not grieue nor oppres the straunger, the fatherles, nor the widow, & shed no innocent blod. Iere.xxii.

Execute true iudgement, shew mercy and louing kyndnes euerye man to hys brother Do the widow, the fatherles, the straunger and poore no wrong, and let no man imagine euyll agaynst hys brother in his hart. Zach. vii.

Deliuer hym that suffereth wrong frõ the hande of the oppressour, and be not faynt harted, when thou sittest in iudgement. Be mercyfull vnto the fatherles as a father, and bee in steede of an husband vnto their mother, so shalt thou be Eccle.iiii.

as an obedient sonne of the hiest, and he shal loue thee more thē thy mother doth.

Psal.ci. My song shalbe of mercye and iudgement, vnto thee O Lord, wil I syng.

O let mee haue vnderstandyng in the way of godlynes.

When wilt thou come vnto me? I wil walke in my house with a perfect hart, I wyl take no wicked thing in hād, I hate the synnes of vnfaythfulnes, there shall no such cleaue vnto me.

A froward hart shall depart from me, I wyl not know a wicked person.

Who so priuely slaundereth his neighbour, hym wyl I destroy.

Who so hath also a proude looke, & an hie stomacke, I wyl not suffer him.

Myne eyes looke vnto such as be faithful in the land, that they may dwell with me. Who so leadeth a godly lyfe, he shal be my seruaunt.

There shal no disceitfull person dwell in my house, he that telleth lyes, shal not tary in my sight.

I shal sone destroy al the vngodly that are in the land, that I maye roote out al wicked doers from the city of the Lord.

Rulers are not fearefull to them that do good, but to them that do euyll. Wilt thou be without feare of the power? Do wel then, and so shalt thou be prayſed of the ſame. For he is the Miniſter of God for thy wealth. But and if thou do that which is euyll, then feare, for he beareth not the ſwoorde for nought, for he is the miniſter of God, to take vengeaunce on hym that doth euyll. Rom. xiii

¶ The duty of Subiectes vnto the hygh powers.

THe duty of ſubiectes vnto the hie powers is honorablye to ſpeake of thē, hartely to loue and reuerence them, humblye to obey them for conſcience ſake in al things that fight not with gods worde, to pray for them, and willinglye to paye ſuche charges vnto them, as they reaſonably require, eyther for the maintenāce of their princelyke eſtate, or els for the ſafegarde of the common wealth.

¶ Probations out of the holy Scriptures.

Thou ſhalt not rayle vpon the Gods, that is to ſay, the temporal magiſtrates, which execute that office of God, neither Exo. xxii.

blaſpheme the ruler of thy people.

Eccl. x. Wiſh the king no euil in thy thought, & ſpeake no hurt of the rich in thy priuy chamber, for a birde of the ayre ſhall betraye thy voyce, and wyth her feathers ſhall ſhe betray thy wordes.

Rom. xiii Let euery ſoule ſubmit himſelfe vnto the higher powers. For there is no power but of God. The powers that bee, are ordayned of God. Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinãce of God. But they that reſiſt, ſhal receiue to them ſelues damnatiõ. For rulers are not fearfull to them that doe good, but to them that do euell. Wilt thou be without feare of the power? Do wel thẽ, and ſo ſhalt thou be prayſed of the ſame. For he is the miniſter of god for thy wealth. But if thou do that whiche is euell, then feare, for hee beareth not the ſworde for nought. For he is the miniſter of God to take vengeaunce on him that dothe euill. Wherfore ye muſt nedes obey, not onely for feare of puniſhment, but alſo for conſcience ſake. And for this cauſe pay ye tribute. For they are Gods miniſters, ſeruing for ỹ ſame purpoſe. Geue

to euery man therfore his dutye, tribute to whome tribute belongeth, custome to whom custome is due, feare to whom feare belongeth, honour to whom honor pertayneth.

I exhort that aboue al things prayers, supplications, intercessions, and geuing of thankes be had for al men, for kinges and for all that are in authority, that we may liue a quiet and peaceable life with all godlines and honestye. For that is good and accepted in the sighte of God our Sauiour. 1. Tim. ii.

Warne the subiectes that they submit themselues to rule and power, that they obey the officers, that they be ready vnto euery good worke, that they speake euel of no mã, ỹ they be no fighters, but gentle, shewing meekenes vnto all men. Titus. iii.

Submit your selues vnto al manner ordenance of man for the Lordes sake, whether it be vnto the kinge, as vnto the chiefe heade, either vnto Rulers, as vnto them that are sent of him, for the punishment of euill doers, but for the prayse of them that do well. &c. Feare God, honor the kinge. 1. Pet. ii.

¶ *The duty of Bishops and ministers of* gods word.

The duty of Bishops and ministers of Gods word, is first to feede Christes flocke with the sweete bread of Christes Gospell, without mingling of the Phariseis leauen. Secondly, to lead a life agreable to their doctrine, that they may teach both with word and worke. Thirdlye, to relieue the poore & nedie with such goods as they receaue of ỳ church, eyther by maintayning hospitalitie, or els by some other godly meanes.

Probations out of the holy scripture

Of Doctryne.

Esay.xl. Go vp vnto the hie hill, thou ỳ bringest good tidinges, lift vp thy voice with power, O thou preacher, lift it vp, and be not afrayed.

Esai.lviii. Crye now as loud as ỳ canst, Leaue not of, lift vp thy voyce like a trompet, and shew my people their offences, and the house of Iacob their sinnes.

Esay.lxii. I haue set watch men vpon thy wals (O Ierusalem) which shall neither cease day nor night to preach the Lord.

Ierem.i. Behold I put my words in thy mouth,

and

and behold this day do I set thée ouer the people and kingdomes, that thou mayst roote out, breake of, destroye, and make waste, and that thou mayst build vp and plante.

Thou sonne of man, I haue made thée a watch man vnto the house of Israell, therfore take good héede to ỹ words of my mouth, and geue them warning at my commaundement. If I say vnto thée concerning the vngodly man, that without doubt he must die, and thou geuest him not warning, nor speakest vnto him that he may turne from his euill waye, and so to liue, then shall the same vngodly man die in his owne vnrighteousnes, but his bloude will I require of thy hand. Neuertheles if thou geue warning vnto the wicked, and he yet forsake not his vngodlines, then shall he die in his own wickednesse, but thou hast discharged thy soule. Ezech. iiii.

If thou louest me, féede my shéepe. Ioh. xxi.

Woe vnto me if I preache not the Gospell: i. Cor. ix.

We preach not our selues, but Iesus Christ our Lord. ii. Cor. iiij

We

ii. Cor. ii. We are not as ỹ moſt part are which chop and chaũge with the word of God, but out of purenes and by the power of God in the ſight of God, ſo ſpeake we in Chriſt.

Gala. i. Though we our ſelues, or an angel frõ heauẽ preach any other goſpel vnto you then that whiche we haue preached vnto you, let him be accurſed.

i. Tim. iii. A Biſhop muſt be meete to teach.

i. Tim. iiii Geue attendaunce to reading, to exhortation, to doctrine.

2. Tim. iiii Preach thou the word, bee feruent in ſeaſon and out of ſeaſon, improue, rebuke, exhort with all long ſuffryng and doctrine. &c

¶ *Of life and conuerſacion.*

Pſal. l. GOd ſayd to the vngodlye, whye doeſt ỹ preach my lawes, & takeſt my teſtament in thy mouth? Where thou hateſt to be reformed, and haſt caſt my wordes behind thee. When as thou ſaweſt a theefe, thou conſenteddſt vnto him, and haſt bene partaker with the aduouterers

Math. v. Whoſo euer doeth and teacheth, the ſame ſhalbe called greats in the kingedome heauen.

We vnto them that beleue an ensam- i. Tim.
ple in worde, in conuersacion, in loue, in
spirite, in fayth, in purenes.

Kepe thy selfe pure

Study to shew thy selfe laudable vnto i. Tim. v.
God, a workeman that needeth not to be ii. Tim. ii.
ashamed, distributing the word of truth
insklye.

In al things shew thy self an ensam- Titus. ii.
ple of good workes in ỹ doctrine with ho-
nestie, grauitie, and with the wholesome
word, which can not be rebuked, that he
which withstandeth, may be ashamed,
hauing no euill thing to say of you.

Fede ye Christes flocke, as much as i. Pet. v.
lieth in you, taking the ouersight of thē,
not as compelled therto, but willingly,
not for the desire of filthye lucre, but of
a good minde, not as though ye were
Lordes ouer the parishes, but that ye
be an ensample to the flocke. And when
the chiefe shepeheard shall appeare, ye
shall receaue an incorruptible crowne
of glorye.

¶ *Of hospitalitie.*

Distribute vnto the necessitie of the Rom. xii.
Saintes. Be readie to harbour.

A Bi

ii. Tim. iii. A Bishop muste be a maintainer of hospitalitie.

Heb. xiii. Forget not hospitalitie. For therby haue diuers mẽ lodged angels vnwares.

The dutie of parishners vnto the ministers of Gods worde.

THe dutie of parishners vnto the ministers of Gods word, is outwardlye to honour & reuerence them, to receaue them as the Angels and Embassadours of God, to regard them as the ministers and stewardes of Gods mysteries, and liberallie to geue vnto them, whatsoeuer is necessary for ỹ maintenaunce of their degrée and estate, that they may quietlye geue their mindes to the studie of godly letters, to prayer, to ỹ preaching of gods word, and to the ministration of the Sacramentes.

Probacions out of the holy Scripture.

Eccl. vii. Feare the Lorde with all thy soule, and honour his ministers.

Loue thy maker with al thy strẽgth, and forsake not his ministers. Honour God with al thy soule, and reuerence his priestes. Geue them their portion of the

first

first fruites and encrease of the earth, like as it is commaunded thée.

The prieſtes that rule well, are worthy of double honor, moſt ſpecially they which labour in the word and teaching. i. Titus. v.

We beſech you brethren, ý ye know them, which labour among you, & haue the ouerſight of you in the Lorde, and geue you exhortation, that ye haue them in hie reputation through loue, for theyr workes ſake, and be at peace with them. i. Theſ. v.

Obey them that haue the ouerſight of you, and ſubmit your ſelues vnto them, for they watch for your ſoules, euen as they that muſt geue accompts, that they maye doe it with ioye, and not with griefe. Heb. xiii.

In the Prieſtes lippes ſhould be ſure knowledge, that men may ſéeke the law at his mouth, for he is the Aungell of the Lord of hoſtes. Malac. ii

Ye diſpiſed me not, neither did ye abhorre me, but ye receaued me as an Aungell of God, yea, euen as Chriſt Jeſus. For I beare you recorde, that if it had bëne poſſible, ye woulde haue Gala. iiii.

plucked

plucked out your owne eyes, and haue geuen them to me.

Math.x. He that receaueth you, receaueth me, and he that receaueth me, receaueth him that sent me. &c.

He that heareth you, heareth me.

Luke.x. He that despiseth you, despiseth me, and he that despiseth me, despiseth hym that sent me.

Let a man this wise esteeme vs euen

i.Cor.iiii. as the ministers of Christ, and stewards of the mysteries of God.

Bring euery tith into my barne, that

Mala.iii. there may be meate in my house.

The workmã is worthy of his meat.

Math.x. If the Gentiles be made partakers

Rom.xv. of their spirituall thynges, their dutie is to minister vnto them in bodely things.

It is written in the lawe of Moses,

i.Cor.ix. thou shalt not muzzell the mouth of the Ore, that treadeth out the corne. Doth GOD take thought for oxen? Sayth he it not altogether for our sake? For our sake no doubte thys is written, that he which eareth, should eare in hope, and that he which threasheth in hope, should be par-

be partaker of hys hope. If we sowe vnto you spirituall thinges, is it a greate thyng, if we reape your bodely thynges? Doe ye not know how that they whiche minister about holy thynges, lyue of the Sacrifice? They which waite of the temple, are partakers of the temple. Euen so also dyd the Lorde ordayne that they which preach the Gospell, shoulde liue of the Gospell.

Who goeth a warfare at any tyme at hys owne coste? Who planteth a vineyarde, and eateth not of the fruit therof? Or who fedeth a flocke, and eateth not of the milke of the flocke? &c.

Let him that is taught in the worde, Gala. vi.
minister vnto hym that teacheth hym in all good thinges. Be not deceaued. God is not mocked, &c.

The priestes that rule well, are worthy of double honour, most specially they which labour in the word and teaching. i. Tim. v.
For the Scripture sayth. Thou shalt not Deu. xxv
mosel the mouth of the ore, that treadeth i. Cor. ix.
out the corne. And the labourer is worthy of hys reward. Math. x.

The

¶ The dutie of husbandes vnto their wiues.

THe dutie of a faithfull husband vnto hys wife is, to forsake all other for her sake, to cleaue onely to his wife, to loue her as Christ loued the congregation, to cherishe her as he would cherishe his owen body, to prouide for her, to teach her the law of God, to dwell with her according to knowledge and to geue honour vnto her although the weaker vessell, as to one that is fellowe heyre with him of the grace of life.

Probacions out of the holy Scripture.

Gene. ii. This is nowe bone of my bones, and flesh of my flesshe. She shall be called woman, because she was taken out of man. For this cause shall a man leaue hys father and mother, and shall be ioyned with his wife, and they shall become one flesshe.

Prouer. v. Be glad with the wife of thy youth. Let her breastes alwaye satisfye thee, and holde thee euer contente with her loue. My sonne, why wilte thou haue

pleasure

plesure in an harlot, and embrace the bosome of a nother woman: &c.

Ye husbandes loue your wiues, euen as Christe also loued the congregation, & gaue him self for it to sanctify it, and clēsed it in the fountayne of water through the word, to make it vnto him self a glorious congregation with out spot or wrinkle, or any suche thing, but that it should bee holye and wythoute blame. So ought men to loue theyr wiues as theyr owne bodies, he that loueth hys wyfe, loueth himself. For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the congregation. &c. Ephe. v. Coloss. iii.

Ye husbandes, loue your wiues, and be not bitter to them. 1. Pet. 3.

Ye men dwell wyth your wiues according to knowledge, geuinge honoure vnto the wife, as vnto the weaker vessel, and as vnto them that are heyres also of the grace of life.

¶ The duty of wiues vnto theyr husbands.

The duty of an honeste faythfull woman vnto her husband is, to knowledge her husbād to be her hed, to be subiect vnto him, to reuerence him, to obei him, qui-

erly to learne of hym, to leade a blameles life, to vse much silence, peceably and circumspectly to looke vnto her household, and to tyer her self with such apparell, as becommeth a sober Christian woman.

Probations out of the holy scripture

Ephe.v

Ye wemen submit your selues vnto your owne husbandes, as vnto the Lord. For the husbande is the wiues heade, euen as Christe is the heade of the congregation, and the same is hee that ministreth saluation to the bodye. Therfore as the congregation is in subiectiō to christ, euē so let the wiues be in subiection to theyr husbandes in all thinges

Colos. iii

Ye wiues, submitte your selues vnto your owne husbandes, as it is comely in the Lord.

i. Tim. ii

Lette the wemen learne in silence with all subiection. But I suffer not a woman to teache, neither to vsurpe authority ouer the man, but to be in silence.

I will that wemen araye them selues in comelye apparel with shamefastnes & descrite behauioure, not with broyded hear, either gold or perles or costly aray, but it becommeth women that professe godlynes thrōugh good workes.

Ye

Ye wiues bee in subiection to youre husbands, that euē they which obey not the word, may without the word be won by the conuersacion of the wyues, while they behold your chast conuersation coupled with feare, whose apparell shal not be outward with broyded heare & hanging on of Gold, either in puttinge on of gorgious apparel, but let the hyd man which is in the harte, be without all corruption, so that the spirite be at rest and quiet. Which spirit before god is a thing much set by. For after this maner in the old time did the holy women, which trusted in God, tier thēselues & wer obedient to theyr husbandes, euen as Sara obeied Abraham and called him Lorde, whose daughters ye are, so long as ye do well. 1. Pet. 3.

The duty of fathers and mothers vnto theyr children.

The duty of fathers and mothers vnto their children is, to trayne them vp in the law of God, to teache them to knowe God and his holy word, euen from theyr cradles, to bring thē vp in good lerninge & necessary artes, to bridle thē frō the fo-

lish and noysome lustes of youth, and to garnishe their life with sober and graue manners.

Probations out of the holy scripture

Deu. 66. Set your hartes vnto all the wordes which I testify vnto you this day, and ye shall commaund thē vnto you children, that they may obserue and do all the wordes of thys law.

Eccle. vi. If thou haue sonnes, bringe them vp in nourter and learninge, and holde them in aw from their youth vp. If thou haue daughters, keepe their bodye, and shew not thy face chereful toward them. Mary thy daughter, & so shalte thou performe a waighty matter, but geue her to a man of vnderstanding.

Eccle. 21 He that teacheth his sonne, shal haue ioy in him, and neede not to be ashamed of him among his acquaintance.

prou. xii. He that spareth the rod, hateth the son, but whoso loueth him, chastneth hym betimes.

Ephe. v Ye fathers moue not your childrē to wrath, but bring thē vp through the doctrine and information of the Lord.

How godly Salomon, yonge Thoby, Susanna, Philip the Euāgelists daugh-

ters

ters, Timothe, & such like wer brought vp of their parentes, the holye scriptures beare witnesse.

¶ The duty of children toward their fathers and mothers.

The duty of children towarde theyr parents is, in their mind to loue thē, outwardly to reuerence and honoure them, to obey them in all thinges that are agreable to Gods will, and if they chaunce to fall into pouertye, to helpe thē, & to geue them wherof to liue.

☞ Probations out of the holy scriptures.

Honoure thy father from thy whole harte, and forget not the sorowful trauel that thy mother had with thee: remember that thou wast borne throughe them, and howe canste thou recompence them the thinges that they haue done for thee? Eccle. vii

Children, obey your fathers and mothers in the Lorde, for that is righte. Honor thy father & mother (the same is the first commaundemēt in the promes) that thou mayest prosper, and liue longe on earth. Ephe. vi.

Reade the confirmations of the fifte commaundement.

¶ The duty of Masters to their seruauntes.

The dutye of masters to theyr Seruantes is to entreat them gētly, to geue them theyr couenants, and to help them, that they may afterward be able to liue.

Probations out of the holy scripture.

Eccle, vii. Wher as thy seruant worketh truly, entreate hym not euell, nor the hirelinge that is faithfull vnto thee. Loue a descrit seruaunte as thine owne soule, defraude him not of his liberty, neither leaue hym a poore man.

Collo, iiii. Ye masters do vnto your seruauntes that which is iust and equall puttinge away threatninges, knowinge that ye also haue a maister in heauen, neither is there anye respecte of persons wyth him.

¶ The duty of seruantes to theyr maisters.

The duty of seruauntes to theyr masters is willingly and with a free courage to serue them for conscience sake, not wyth the eye, but wyth the harte, to obey them, to honoure them, gentlye to aunswere them, not to picke or steals

steale away theyr goods, but to be fayth full vnto them in all thynges.

Probations out of the holy scriptures

Ye seruants, obey them that are your bodely maisters with feare and trēblinge, Ephes. vi. euen wyth the singlenes of your hart, as vnto Chryst, not doinge seruice vnto the eye, as they that go about to please men, but as the seruauntes of Chryste, doinge the will of God from the harte with good wil, seruing the lord and not men, knowig this, that whatsoeuer good dede any man doth, the same shal he receiue agayne of God, whether he bee bonde or free.

Let as many seruaunts as are vnder ỹ yoke, count their maisters worthy of al honoure, that the name of God and hys doctrine be not euil spoken of. 1. Tim. vi

Exhort seruaunts to be obedient vnto theyr owne maisters, and to please them in all thynges, not annswerynge agayn, neyther to bee pyckers, but that they shewe all good faythfulnes, that they may do worshyp to the doctrine of God our sauiour in all thynges. Titus. ii

The duty of Widowes.

THe duty of true auncient Widows (besides the lookinge to theyr owne household & prouision making for their liuinge) is to put theyr truste in God, to geue themselues to the exercise of the spirite, to frequent the temple, to be present at the sermons, to visit the sick, to relieue the nedy, to be riche in good works, and to continue in supplicatiõs and prayers both day and night. But as touching the yonger widowes, least they should ware wanton agaynst Christ, and folow Sathan, breaking theyr firste faith and promise that they made to god at theyr baptisme (whiche is to abstaine from all vnclenes both of body & mind, & to leade a pure & honest life) & so cast themselues into the daunger of euerlasting dampnation, it is conuenient that they marrye againe, bringe forth children, guide theyr house vertuously, and so liue in the holye state of matrymony, that no man may haue occasion to speake euel of thē.

Probations out of the holy Scripture.

1. Tim. v. She that is a true widow & frendles, putteth

parteth her trust in God, and continueth in supplications & prayers day & night.

Iudith that vertuous widowe in the hiet partes of her house, made her selfe a preuy chamber, where she dwelte beinge closed in with her maydes, She ware a smock of heare, and fasted all the days of her life, except the Sabbothes, and newe moones, and the solempne daies that the people of Israell kept. She was a womā of a very good report with euery one, for shee feared the Lorde greatlye, and there was no body that spake an euell woorde of her. Iudit. viii.

The godly auncient widow Anna departed not from the temple, but serued God wyth fastinges and prayers nighte and day. Luke. ii.

Of the youger wydowes.

THe yonger widowes refuse. For whē they haue begunne to ware wanton agaynst Christ, they wil marry, hauing dampnacion, because they haue casse away their first faith. And also they learn to goe from house to house idle, yea not idle only, but also tatlers & busy bodies, i. Tim. v

speaking

speakyng thynges which are not conue-
ly. I wyll therefore that the yonger wo-
men mary to beare childzen, to guide the
house, and geue none occasion to the ad-
uersary to speake euyll.

The duety of old men.

The duety of old men is to auoyde all lightnes both in worde, dede, & coun-
tenaunce, to talke of wisdom and graue matters, to bee sober, sage, and discrite, and to leade a pure & vndefiled life, that they may be an ensample of true godli-
nes to the yonger folke.

Probations out of the holy scriptures.

Eccl.xxv. God hateth an old body that doteth, and is vnchaste.

Sapi.iiii Age is an honorable thing, neuerthe-
les it standeth not onely in the length of tyme, nor in the multitude of yeres, but a mans wysdom is the gray heare, & an vndefyled lyfe is the olde age.

Titus.ii Exhort the elder men to be sober, sage, discrite, sounde in the faythe, in loue, in patience.

The duety of old women.

The duety of old wemē is, as in age, so in

in maners to be sober, sage, & auncient, to weare no lyte apparell, but suche rayment as become their age and professiō, to be no tatlers but to order their tongs discritely, to bee no Tauerne hunters, nor geuen to dronkennes, but to leade a sober lyfe, to prouoke no yonge women vnto lewdnes and dishonesty, but rather to shewe themselues liuelye glasses and naturall myrrours of all godlines and honestye.

Probations out of the holy scriptures.

Exhorte the elder women, that they be in such raiment as becōmeth holines, not beyng false accusers, not geuen to much wyne, but that they teache honest thyngs, to make the yong women sober mynded, to loue their husbandes, to loue their children, to be discrite, chaste, huswifely, good, obediēt to their husbands, that the word of God be not euil spokē of Titus. ii

The duty of yong folke,

THe dutye of yonge folke is not to be proude, but humble, lowly & gentle, gladly to heare the descrite talke of their elders

elders, and to be ordered by them, not to be rashe, but sober minded in all theyr doinges.

Probations out of the holy scriptures.

Eccle. v Ye yonger folke submit your selues vnto the elders. Submit your selues euery man one to an other, knit your selues together in lowlines of minde. For God resisteth the proude, and geueth grace to the humble.

Eccle. vi Thou yong man, kepe company with the multitude of such elders as haue vnderstanding, and consent vnto theyr wil dome with thine harte, that thou mayste heare all godly sermons, & that the worthy sentences escape thee not. &c.

Eccle. 33 If thou be among men of higher authority, desire not to compare thy self vn to thē, and when an elder speaketh, make not thou many wordes.

Exhort the yonge men that they be sober minded.

The duty of all degrees and estates generally both toward God & their neighbor.

The dutye of all degrees and estates generally both towarde God and theyr neighbor, is to beleue in god, to fear god,

and

and to keepe hys commaundementes, to loue God aboue all thinges, & our neighbour as our selfe, and to doo none otherwise vnto other, thē we wish to be don vnto our selues.

Probations out of the holy scriptures.

Ye beleue in God, beleue also in me, sayth Christ. Iohn. 13.

Fear God, and kepe his commaundementes. For that belongeth to all men. Eccle. xii

Thou shalte loue the Lorde thy God withall thy harte, withall thy soule, and withall thy minde. This is the firste and great commaundement. The seconde is like vnto this. Thou shalt loue thy neighboure as thy self. In these two commaūdementes are contained the whole lawe and prophets. Mat. xii

What soeuer ye would that men should do to you, do you euen the same to them also. For this is the law and the Prophetes. Mat. vii

Geue the glory to God alone